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A TREATISE

ON THE

PASTORAL OFFICE

ADDRESSED CHIEFLY TO CANDIDATES FOR HOLY ORDERS,
OR TO THOSE WHO HAVE RECENTLY UNDERTAKEN
THE CURE OF SOULS.

BY THE

REV. JOHN W. BURGON, M. A.

VICAR OF ST. MARY-THE-VIRGIN'S, OXFORD,
AND FELLOW OF ORIEL COLLEGE.

ΚΑΙ ΠΡΟΣ ΤΑΥΤΑ ΤΙΣ ἹΚΑΝΟΣ;

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Equidem vitæ perfectæ meipsum esse minime profiteor, cum de vitâ perfectâ alios moneo: sed potius cum hæc ad meos consacerdotes loqui audeo, simul cum illis cupio audire quæ loquor.

TO THE RIGHT REVEREND FATHER IN GOD,

SAMUEL, LORD BISHOP OF OXFORD,

CHANCELLOR OF THE MOST NOBLE ORDER OF THE GARTER,

LORD HIGH ALMONER TO HER MAJESTY THE QUEEN.

My Lord,

It was declared by Hooker on a memorable occasion,—"I embrace willingly the ancient received course and conveniency of that discipline, which teacheth inferior degrees and orders in the Church of God to submit their writings to the same authority, from which their allowable dealings whatsoever in such affairs must receive approbation."—In the same dutiful spirit, I beg leave to submit these ensuing pages, (such as they are,) to your Lordship; humbly trusting that they will be generally approved. I offer them as a further instalment of a promise once made in your presence, that I would "be diligent in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same."

Not only because I was ordained by yourself to the Pastoral Office; and because I have enjoyed the blessing of ministering in the Diocese over which you preside; and because I am indebted for many a lesson of Pastoral earnestness to your own bright example; but also in token of personal regard, I have requested permission to inscribe this first page of my book with your Lordship's name: being, with sincere respect,

My Lord,

Your affectionate Servant,

And dutiful Son in CHRIST,

JOHN W. BURGON.

PREFACE.

THAT in the judgment of the Writer some such Treatise as this is very much wanted, must be obvious. He would not else have turned aside to undertake it: have devoted so considerable an amount of thought and labour to the subject: have resumed from time to time a task which has been often interrupted, and sometimes for a long period laid aside; and finally have brought to a close in 1864 what was originally commenced in 1856. Yet is he constrained to declare that after having cost him far more trouble than he ever thought possible, these pages go forth from his hands with an unusually slender amount of personal approval: so much easier is it to recognise a deficiency, than to supply it. May this Treatise soon be superseded by one in every respect better adapted to the wants of those for whose sake chiefly it was written!

The present adds another to the many works which have from time to time appeared on the duties of the Pastoral Office; and it aims at being more practically useful, as well as better adapted to the actual wants of the day, than its predecessors. If it shall be thought to require an apology, this will perhaps be most conveniently offered by stating how it came to pass that the work was originally undertaken. Frequently applied to by Candidates for Ordination, now for a list of Books,—now for some instruction as to the Duties of a Clergyman's Calling: at one time, for advice as to the composition of Sermons,—at another, for hints about the preparation of Candidates for Confirmation:—the present writer at last drew up a few memoranda on each subject. He became more and more impressed with the utter want of preparation with which

most men enter on their sacred Office; and it was obvious to extend this remark to others beyond the sphere of his observation. In fine, these papers grew in his hands, until they had acquired a considerable bulk. He still persuaded himself, however, that there must exist somewhere in print the kind of help which men desiderated; and it was not until he had convinced himself of the contrary, that he ventured on so serious an undertaking as trying to remedy the deficiency.

Writers on this subject seem strangely prone to overlook the special needs of those whom they address. Thus, when the present Treatise was in an advanced state, a work appeared which, from its title, (*The Duties of the Parish Priest,*) seemed likely to supersede the necessity for proceeding any farther. On examination, however, the learned and interesting volume alluded to was found to leave the ground still to a great extent unoccupied. Such an exact and critical knowledge of the Greek Testament as shall serve to elicit the choicest observations of a Biscoe, a Middleton, a Scholefield, a Wordsworth:—such an "intimacy with the primitive Fathers" as shall enable a man to confute "the Infidel or Deist, the Arian or Socinian, the Puritan or Dissenter, and the Romanist;" as well as to render superfluous the study of recent liturgical writers: lastly, a knowledge of original Ecclesiastical records, beginning with Beda, whose history is to be illustrated from Anglo-Saxon Homilies and Canons; Wharton's *Anglia Sacra;* the mediæval treatises of Alcuin, Isidore, Walafrid Strabo, Rupertus, and the rest; "a Comparison without reserve of the Offices of the Prayer-Book of 1549, with those of the Missal and Breviary, Ritual and Pontifical": together with the entire English theological literature of the Reformation period[a]:—to recommend all this, as if it were a *possible* achievement for a Parish Priest,—*be he who he may;* is, (in the humble judgment of the present writer,) simply nugatory. The subject must

[a] See Professor Blunt's II, III, IV. "Lectures on the Reading of the Parish Priest:" p. 29–139.

certainly be handled in a different spirit if we aspire to be of real *use* to Candidates for the Pastoral Office.

With whatever success, it shall be a comfort to think that I have thus attempted to remedy, even in an imperfect way, the reproach which attaches to us as a Church of sending men into the Ministry unprovided even with a plain Manual of elementary Instruction. But indeed our entire practice requires to be reconsidered and remodelled. Surely the method is even preposterous, of committing the Cure of Souls to those who have never had the slightest preparation for their difficult office, or enjoyed any special teaching as to how it is to be rightly discharged. No sooner has a youth graduated in Arts, than he announces himself as a Candidate for Ordination; at the end of a few months presents himself before the Bishop; and on the very next Sunday, comes forward as a Professor of Divinity and a Physician of Souls. Examined indeed as to his fitness, he has been; and had he not displayed a fair amount of knowledge, he certainly would not have been ordained. But is it not clear that such an ordeal, from the very nature of the case, must be in the highest degree unsatisfactory? The standard for the examined is exceedingly low; and there is every reason why the examining party should be exceedingly indulgent.

Thus suddenly introduced to an office beset with the gravest difficulties, the newly ordained Shepherd of souls discovers at leisure the extent of his shortcomings. He has to visit, to catechize, to prepare Candidates for Confirmation, or for the Lord's Supper, and must trust throughout to the suggestions of the moment for direction and help. It is his duty to be for ever reading Services of which he does not know the history, and which he has never studied. Above all, he is once, twice, perhaps three times a week, expected to discourse publicly about a Science of which as yet he does not know so much as the grammar. The absolute barrenness of such teaching might be foreseen. It manifestly becomes his part, as a matter of prudence, to deal with generalities: to be rhetorical and vague, instead of precise and instructive.

This "strange and well-nigh incredible custom which has prevailed among us, and is only beginning in the rarest instances to be broken through, (of our Clergy being admitted to their holy office without a shadow of training in the duties, but specially in the *mind* and *habit* proper to it, and essential to the well-being of the Church[b],")—must strike the most careless observer. I humbly hope that the day is not far distant when it may be generally deemed as ridiculous as to myself it seems that this most difficult and dangerous of all offices should be entered upon with less preparation than almost any other calling in the world. Professors of every branch of human learning are thought to require a long course of preliminary study. Physicians of the body are carefully trained for their function. By what strange infatuation is it expected that the Physician of souls should have an intuitive acquaintance with every department of his vocation? or judged reasonable that the teacher of Sacred Learning in a parish should sometimes know no more Divinity than some of the children in his own Sunday-school? Why, there is scarcely a trade or a handicraft but requires a prolonged apprenticeship. Is it expected that men will become *Theologians* suddenly, and by intuition?

The complaint is of long standing: yet has no practical answer been hitherto given to it, except by the setting up of a few Diocesan Theological Colleges,—Institutions which claim our generous sympathy, and deserve to have a place in our prayers. They found an able advocate a century and a half ago in the person of Robert Nelson. Among the (upwards of twenty-five) "Ways and Methods of doing good" enumerated at the end of his *Address to Persons of Quality and Estate*, (London, 1715,) he specifies,—"Setting up Colleges or Seminaries for the Candidates of Holy Orders." On this subject, the pious and enlightened writer says,—"For all Candidates of Divinity, it hath been much wished by many that there were some proper Seminaries; where, after an academical education

[b] Freeman's *Principles of Divine Service*, i. 397.

first laid in one or other of our Universities, they might not only be fully instructed in the art of Preaching, but in all other parts of their duty; and more especially, how to perform all the public Offices with a becoming gravity and devotion. We have indeed very noble foundations for the encouragement of Theological Science; but there seems to be somewhat further yet required, beyond the common method which is taken in the Colleges..... Nothing would be likely to give a greater increase, in the opinion of the best and ablest friends to our Holy Religion, than the foundation of such Apostolical Seminaries in every diocese, under the immediate direction of the Bishop thereof[c]."—A little later, Bp. Wilkins called attention to "the abrupt and overhasty manner" in which men ventured upon the Pastoral Office; remarking that this "would be counted a very preposterous course in other matters[d]."—But the complaint dates from far. Bp. Pearson, addressing the University of Cambridge in 1668, said: "Illud, Academici, nos proprius tangit, ne ea ipsa, de quibus expostulamus et querimur, nobis haud immerito imputari possint. Quid tot hominum millia ab Ecclesiæ communione defecisse adeo indignamur? Nonne hoc quicquid est, eorum negligentiæ atque inertiæ tribuendum, quorum curæ et tutelæ commissi sunt? Non solent homines a rectâ viâ satis admoniti declinare atque deflectere..... Exponitis quotannis, vel potius protruditis, adolescentes gradibus academicis ornatos, publicisque testimoniis munitos, sed sæpe minima rerum scientia præditos, ... *Theologiæ studiis ne leviter quidem tinctos*, sacris tamen ordinibus statim inhiantes.... Quem illi ab Ecclesiâ jam secedentem retinebunt? quem ante egressum revocabunt[e]?"

This is not exactly the proper place for discussing how a great and acknowledged deficiency in our system, (if system ours can be called,) is to be remedied. Diocesan Theological Colleges are

[c] P. 122–8.—See more, on the same subject, in Nelson's *Life of Bull*, § v. p. 16–18.

[d] See below, p. 172–3.

[e] *Minor Works*, ed. Churton, vol. I. pp. 429–30.

clearly not the *only* conceivable remedy. Equally certain is it that we possess at our Universities *the machinery* needful for achieving what we wish. Two observations are all that I will further venture to make, in passing, on this difficult subject. The one,—That any material narrowing of the platform which is now (or, till last month was) required for the first degree in Arts, —is much to be deprecated. The other,—That we may not, in fairness, overlook the admirable *preparation* for the Pastoral Office which has been all along obtainable in such parishes as Kidderminster;—and which, practically, *is* the training enjoyed by not a few of our Clergy. It will still remain undeniable that besides this practical initiation into the Ministerial function, men stand in need of distinct Theological training; require to have sound principles instilled into them, and to be guided to a correct appreciation of Holy Scripture. Without *at least* one year spent in the exclusive study of Divinity, I see not how any one can be thought fit to undertake the Teacher's office,—to proclaim himself, in fact, a Professor of Sacred Science.

The strange prevalence of lax and unsound notions respecting Divine things; the shallow Scepticism which is so much in favour and fashion; the disposition which is abroad to break down the ancient bulwarks of the Faith; the conspicuous hostility of persons in power towards the Church; the intense secularity of the Age, which infects the counsels even of those who profess attachment to the Church, and her ordinances:—all these things have conspired to make me do what I could towards keeping alive in the minds of my Brethren of the Clergy a truer appreciation of their position, and of their consequent Duties.—It will distress me if I shall be thought to have overstepped the limits of a becoming modesty: or if any should be offended because an individual invested with no authority has thus presumed to teach. In the hour of peril, it is surely incumbent on every man to contribute somewhat to the common defences. And I have confined my particular observations to that sphere of Pastoral labour with which alone I have been hitherto familiar,—namely, the cure of souls in agricultural parishes. But, in truth, whether in Town

or Country, Human nature is found to be much the same; and, except in matters of detail, the same general principles are everywhere applicable. Real *earnestness* will make its way in any place.

Let it not be thought however that I here dictate to others; or, (though I have written nothing inconsiderately,) that I suppose myself to be always certainly right. Addressing chiefly young and inexperienced men, (as explained on the title-page,) I have only been solicitous to maintain no single opinion of which I suspect the soundness; and to recommend no course of action of which I have not sufficiently ascertained the value. It argues, doubtless, a certain want of worldly prudence, thus freely to express sentiments and declare opinions on many diverse and difficult subjects. But I would infinitely rather prove of some little use in my generation, than enjoy the praise of being a shrewd and wary man. One must be prepared to make some ventures, I suppose, in a good cause.

Lastly, should any be induced to peruse these pages, who are far in advance of such teaching,—and who, having the same object with the Writer in view, have happily attained it by pursuing a different and a better course,—they are entreated to believe that from *them* I desire nothing so much as to be a learner; and that I shall be very grateful for any criticism they may be disposed to bestow upon my work.... I dismiss it with a hearty aspiration that it may promote no other thing than God's Truth; and become in His hands a help to many who, having entered the Ministry with but slender preparation, are now acquainting themselves,—where there are few to sympathize with them, and none to guide,—with the difficulties and dangers of the Pastoral Office.

Oriel,
Holy Week, 1864.

Ἆρ' οὖν ὀρχήσεως μὲν καὶ αὐλήσεώς ἐστι διδασκαλία καὶ μάθησις, καὶ χρόνου πρὸς τοῦτο δεῖ, καὶ ἱδρώτων συχνῶν καὶ πόνων, καὶ μισθοὺς καταβαλεῖν ἐστὶν ὅτε καὶ προσαγωγῶν δεηθῆναι, καὶ ἀποδημῆσαι μακρότερα, καὶ τἆλλα τὰ μὲν ποιῆσαι πάντα τὰ δὲ παθεῖν οἷς ἐμπειρία συλλέγεται· τὴν δὲ Σοφίαν, ἥ πᾶσιν ἐπιστατεῖ, καὶ πάντα ἐν ἑαυτῇ τὰ καλὰ συλλαβοῦσα ἔχει . . . . οὕτω κοῦφόν τι καὶ πεπατημένον πρᾶγμα ὑπολῃψόμεθα ὥστε θελῆσαι δεῖν μόνον καὶ εἶναι σοφόν; πολλῆς τοῦτο τῆς ἀμαθίας.—Gregor. Nazianz. vol. i. Or. 2. p. 37, B. C.

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General Index.

CHAPTER I.

ON THE STUDY OF THE BIBLE.

Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις.

Consider how studious ye ought to be in reading and learning the Scriptures.—THE ORDERING OF PRIESTS.

IN the front of any treatise on the Christian Ministry, must be placed the study of that much-neglected book,—the Bible. It is the one revelation to man of GOD's mind and will. Nothing which is not read therein, nor may be proved thereby, is "to be required of any man that it should be believed as an article of the Faith." All other books which relate to the science of Divinity, have grown directly out of this. They are expositions of its teaching, or formularies of its doctrines; commentaries on its meaning, or exhortations based upon its precepts; treatises on its idiom, or discussions of its difficulties; unfoldings of its prophecies, or helps to its correct understanding. They all point back to the Bible: appeal to it, refer to it, submit themselves to its decision. From this celestial armoury, the minister of CHRIST derives all his weapons. At home and abroad, from what is here revealed he makes himself and others "wise unto salvation." Not afraid to profess ignorance of any other book, about *this* he may on no account make so fatal an admission as that he is but slenderly informed. Somewhat concerning the study of the Bible, therefore, must be laid down before we can advance a single step. The Bible shall be the corner-stone of our intended superstructure.

And first, we repeat that the Bible is a 'much-neglected book.' Not of course that it is not read, by the clergy especially,

with diligence. What is asserted is, that the labour generally expended upon it bears no manner of proportion to its importance. How few are able even to decipher the language in which the Old Testament is written! How few take pains to retain their familiarity with the original idiom of the New! Is it not unreasonable that a minister of the Gospel in the nineteenth century should not be able to read with fluency the record which he is called upon daily to illustrate and explain?

But even in the case of those who are familiar with the Greek of the New Testament, — (not to insist further on the subject of Hebrew,)—how obvious is it that such knowledge will profit little, unless it be matured by constant study and observation! It is a *critical* acquaintance alone with the sacred idiom which will be of real avail to the student. A little knowledge, (proverbially "a dangerous thing,") is here strangely prone to mislead. On the other hand, the remedy is easy. If a person of ordinary abilities, (having gone through the usual curriculum of our universities,) will attentively read half a chapter of the New Testament every day in the original; will read steadily on, with patience and attention, and keep some register of his difficulties as well as of his observations, as he proceeds; above all, if he will frequently add to his reading a chapter of the ancient Greek version of the Old Testament Scriptures; this man will assuredly become in a few years a competent critic (for all practical purposes) of the Greek of the Evangelists and of S. Paul. Such a work as that of Dean Trench on the Synonyms of the New Testament, then falling in his way, will give him a great lift. It should be added that, while he is so engaged, Rose's edition of Parkhurst's Lexicon, and Greenfield's Abridgment of Schmidt's Concordance, ought seldom to be out of his hands.

To the subject of the original language of the New Testament we shall be constrained to return in a subsequent page. For the entire volume of Scripture, it is hard to see how less can be required than an amount of systematic study to which most men appear to be strangers. For I venture to assume that if the consecutive laborious examination of the several books be not achieved *before* a man undertakes a parochial cure, the chances are that it will never be achieved at all: and it is

thought that not many men devote themselves thus early to the task. True, that all "read their Bible." In the college-chapel, and at the college-lecture, and probably in private,—almost daily. But why deceive ourselves on so solemn a subject? The chapters so read are not studied with that exactness which is indispensable if the Bible is ever to be turned to scientific account; neither in this way is the volume ever read consecutively through. Enough has perhaps been said. It may be laid down that the Bible should be studied at least as laboriously and exactly as any other book which has to be completely mastered. Every expression, every word, must be weighed; patiently, thoughtfully, systematically, reverentially.

None, it is hoped, will suppose that I am putting the inspired Word of GOD on a level with Aristotle or Thucydides: or implying that the Bible is to be studied *in the same spirit* as profane writings. But it must certainly be studied with at least *the same amount of attention* as any other very difficult book of History, Poetry, or Morals: that is to say, with consummate industry and inquisitiveness. Addressing, for once, very junior aspirants to the ministerial office, I would entreat those who have not done this already, not to lose a day in making a beginning; (for indeed they have not a day to lose): and let them begin, by all means, with *the first chapter of Genesis;* persuading themselves of *this,*—that, whatever flattering notions they may entertain on the subject, they are as yet *very imperfectly acquainted with its contents.* The assertion may be hazarded, that they probably could not solve more than three out of a dozen questions, the answers to every one of which nevertheless lie on the surface of the sacred narrative. If any doubt this, (and it will be disbelieved by many,) let a man attempt to answer in writing the questions I proceed to offer at foot[a]. Should he succeed,

[a] (1) On which of His creatures is it related that GOD bestowed names? (2) What about the creation of the waters? (3) Rehearse in order the works of the days of Creation. (4) Describe exactly the food assigned to man. (5) In what terms is the origin of fowl described? (6) Are any of GOD'S works singled out for *special* commendation? (7) How are the names of the sun, moon, and stars introduced? (8) Is it said concerning the work of every day, that "GOD saw that it was good"? (9) What is there peculiar in the employment of that sentence concerning the works of the six days? (10) What is said (of that kind) concerning the creation of man? (11) Over what part of Creation did GOD first assign to man the dominion? (12) Is man's 'dominion' spoken of before, or after, his creation? (13) How is Adam mentioned, and out

the present remarks are clearly not for him. Should he fail, then may more attention to what follows be reasonably expected of him, than he would else have bestowed.

The Bible then, is to be read patiently and laboriously, and it is to be read *consecutively through*. Not a single word may, on any account, be missed; not a single clause slurred over: and when a fresh chapter is begun the concluding words of that which went before should be reconsidered. If a man will be at the pains to find out for himself, (which he easily may,) how the Books of Kings and Chronicles interlace each other, and chooses to read them *conjointly*,—it is not denied that he will do well. Again, if he is disposed to read the prophets in their presumed historical order,—it is thought that he will do wisely so to read them. The same may be said of S. Paul's Epistles. But let not this principle be carried too far. Above all, let no edition of the Bible be habitually used, which professes thus to put the sacred contents *to rights*. Except in the instances above indicated,—to avoid distraction, and to ensure a perfect work,—let the several books of the Bible be read through in the order in which they actually stand; the order into which, by GOD's good providence, (not unmindful, we may be sure, of His own work!) those books are found to have fallen.

The dignity of the four Gospels,—or rather of the *one* Gospel "according to" four Evangelists [a],—is so august, that the subject claims separate notice. Sooner or later, to read *them* in a Harmony, is of course indispensable: in other words, (for it is only a better way of stating the same thing,) they should by all means be minutely compared together. At the same time, it must never be forgotten that each is complete in itself: has an independent perfectness: and therefore claims no ordinary amount of independent study. From the comparison of the four, *a fresh set of phenomena* is evolved; and by consequence, a

of what is he said to have been created? (14) Is Eve alluded to? (15) Which divisions of the vegetable kingdom are enumerated, as the work of the third day? (16) Is the Creator distinctly said to have pronounced a blessing on Man? on the beasts of the earth? on the fishes of the sea? on the fowls of the air? (17) What divisions of time are here mentioned? (18) What is made of the food of beasts? fishes? birds? creeping things? (19) What is the Earth said to have *first* brought forth? (20) Judging from the italics employed, how much of that statement, "He made the stars also," exists in the Hebrew?

[a] Τὸ διὰ τεσσάρων ἓν ἐστιν Εὐαγγέλιον, says Origen. And again, Εὐαγγελισταὶ μὲν τέσσαρες, Εὐαγγέλιον δὲ ἕν.

new field of criticism is disclosed. But nothing which a Harmony will ever bring to light can compensate for the neglect of what the Gospels severally teach. In the first instance, therefore, let them be studied one by one; and when, at last, recourse is had to a Harmony, let the reader be thoroughly persuaded of this,—that there does not exist a work under that name which is trustworthy.

It is suspected that we all read the Bible much too fast. We do not linger over the words as if we loved them, and were loth to pass on. "O how sweet are Thy words unto my throat: yea, sweeter than honey unto my mouth,"—said one of old time[b]. Truly, the man must have delighted in the words of Holy Scripture, who could so express himself! And yet, nothing knew *he* of the consolation of the Gospel. Now, I do not find that readers of the present day commonly feel towards Holy Scripture as *he* seems to have felt. Seldom is the attempt made to retain on the palate the flavour of the words of Inspiration. It follows, that we seldom notice the peculiarities of Divine expression; seldom detect covert hints or allusions, or avail ourselves of the less obvious teaching of the Spirit. Thus, we do not fully apprehend what we read; and when we come before the world, we "*therefore* do err,—*not knowing the Scriptures.*" To give a humble example of what is meant:—In the history of the Deluge, there are commonly said to be references to but *three* Sabbath-days; and yet, any one examining that record with attention, will find that it contains indications of no less than *nine*.—Again. Has it ever been noticed that when the paralytic, borne of four, was healed by our Saviour, his bed (κλινή) *was left on the house-top; not* let down with him into the house?.....It will be found a salutary practice in reading the Bible, besides an attentive examination of *every word*, sometimes to look off the page, and attempt to give an exact account of what one was reading the instant before. Let a man attempt to repeat a parable, or relate one of our Lord's miracles, in the words of Scripture,—and he will sufficiently perceive the importance of the practice here recommended. He will be amazed to find how small a portion of what he never got by

[b] Ps. cxix. 103.

heart, he is able to produce from memory; and how *very* inaccurately he renders what he thinks he can recal.

Another impediment to an intimate acquaintance with the Bible, is the habit so early acquired of resorting to extraneous sources for assistance, — 'Introductions,' 'Guides,' 'Analyses,' 'Notes,' and the rest. Such an useful elementary work as Nicholls' 'Help to the Reading of the Bible' will prove, on the contrary, a serious *hindrance,* if it induces a man to accept tabular statements, summaries, and general deductions, ready done to his hand,—in lieu of discovering all these things for himself. It is wished that men could be persuaded that the imperfect enumeration of miracles,—the not quite accurate genealogy,—the set of references containing a few mistakes and not a few omissions,—which they make for themselves, is incalculably more instructive to *them,* and will in the end prove infinitely more serviceable, than the ready-made achievements of another, however exact and exhaustive, which they simply adopt. Let men by all means acquire the habit of independent study and observation. It will be high time to compare their results with those of others, when they shall have completed their researches, and ascertained experimentally the difficulties of the task.

In some such way then it is thought that every one should master the Bible *for himself:* take his own survey of every book; classify and distribute the several personages; group together the similar events, expressions, trains of thought. Nothing can be properly called his own but what he has thus acquired. He will be careful to register his difficulties also; and, being supremely anxious to learn, he will for ever read in a spirit of humble but close observation and curious inquiry, which will introduce him to a hundred matters of interest, not familiarly known to others, or at least not generally insisted on in books. It will not perhaps be altogether a waste of time, that we should handle this subject a little more particularly; and indicate to the student of Scripture, somewhat in detail, the nature of the task which lies before him.

He should attend then to the unique structure of the Bible, consisting as it does of two sets of writings; the former 39, by prophecy, type, and shadow, all pointing to the coming of

CHRIST; the latter 27, all discoursing of Him as come in the flesh, or declaring the doctrines of His kingdom. He should carefully remark how perseveringly each subsequent writer of the O. T. either elaborately rehearses, and so confirms,—or by allusions without number shows that he deems worthy of all acceptation every book which has preceded. Allusions to the earlier narratives will be found on examination so to interpenetrate all the books which follow, that to eradicate any portion of the Bible is absolutely impossible. All the parts must stand or fall together[a]. The very Prophets quote from their predecessors' prophecies, and so commit themselves to one another irrevocably.

But it is the N. T. which most remarkably establishes the Old. Formed into a single volume four hundred years before the birth of CHRIST, the O. T. is by Him and by His Apostles emphatically called ἡ Γραφὴ, '*the* Scripture.' With what reverence it is appealed to in all those later writings: how authoritative all its utterances are assumed to be: what mysterious importance is claimed for its minutest details,—the reader of Scripture must by all means collect for himself; and such an attentive reader as I have been supposing, *cannot* overlook it. He will note with awe that his LORD thrice repulsed Satan with a sentence quoted from what "is written" in the Book of Deuteronomy; in reply to which Satan himself was constrained to borrow (albeit in vain) a weapon from the same celestial armoury. Nor will it escape him that the Eternal SON appeals to the sure word of Scripture even in addressing His FATHER in Heaven[b]; and declares that it "*cannot be broken*[c]." If all this begets no sense of the Divine origin of the Bible, a man must needs be strangely constituted indeed. But I am concerned now chiefly to call attention to the august spectacle of our SAVIOUR CHRIST habitually handling the earlier Scriptures; and so everywhere confirming their truth. Not only does He accept the prophecies of His ancient Servants, "beginning from Moses[d]," and declare them to be fulfilled in Himself, —but (which is much to be noted) He lays His finger on so

[a] See on this subject *Inspiration and Interpretation*, p. 234–5, &c.
[b] S. John xvii. 12. [c] S. John x. 35. [d] S. Luke xxiv. 27.

many incidents of the Sacred History, that He corroborates all; His allusions extending from the first page of the Bible[a], down to the days of Elijah and Elisha[b]. Especially should it be noted that those parts of the Old Testament which might be thought more than others to stand in need of corroboration, have all enjoyed it. He does not merely *allude* to the Deluge, but expressly declares concerning the men of Noah's time that "the flood came and took them all away[c]." He weighs the guilt of Capernaum against that of Sodom[d]; and corroborates the history of what befel the cities of the plain. "Remember" (He says) "Lot's wife." The serpent in the wilderness,—and the miracle of the manna,—and of Jonah in the fish's belly,—are all cited by Him as true histories. The temptation of Eve, and the crossing of the Red Sea, and the water which flowed from the smitten rock, and the falling of the walls of Jericho, and the story of Balaam's ass,—all these astonishing narratives are fully confirmed by S. Paul and S. Peter. Not only therefore has the seal of CHRIST and His Apostles been set generally on the volume of the O. T., but particular parts of the narrative have been diligently sought out, and placed beyond the reach of cavil by severally receiving the same Divine impress.

Now, the unique character of the Bible, which has thus been in part illustrated, will impress a thoughtful reader very deeply. By what subtle process of attraction (he will ask himself) were the books of Joshua and of Judges, of Samuel and of Kings, drawn into union with the Pentateuch? The other historical books, the Psalms, and the Prophets,—how came all these, (written at intervals throughout upwards of a thousand years,) to coalesce into one volume? How again did it come to pass that a precisely similar phenomenon attended the formation of the N. T. Canon? Lastly, how were these *two* volumes, as soon as the second was completed, drawn into *one*,—the BIBLE?

The 'History of the Canon of Scripture,' (as it is called,) which is an account of how the Church from the beginning has been a witness and a keeper of Holy Writ,—"an eternal witness to guard and authenticate it, and to assure the world of the truth of its inspiration[e]"—is an inquiry apart. It is for the

[a] S. Matth. xiv. 4, 5. [b] S. Luke iv. 25–27. [c] S. Matth. xxiv. 39.
[d] S. Matth. xi. 23. [e] Dr. C. Wordsworth.

careful reader of the several books in the mean time to note the marvellous *sympathy* which evidently subsists between their many authors. Besides quoting from one another in the O. T., the sacred writers in the New quote from their predecessors in the Old exclusively,—interpreting their dark sayings, applying their minute details, appropriating their very phraseology, and in a word invariably dealing with their language, not only as if they had an intuitive infallible apprehension of its meaning, but as if the utterance of these earlier writers were absolutely their own.—And next, although the sacred writers are so numerous and so diverse, and extend over so long a period of time, the attentive reader of the Bible will note with astonishment the similarity of allusion, the correspondence of imagery[f], the uniformity of method which characterizes them all. And when he notices this, he will behold therein the sure evidence that those many authors all drew from one and the same fountain of Inspiration; that there was but one Providence which overruled their various disclosures; and that it has been divinely ordered that their many books should finally all be united in *one*. Under this last head may be specially noted the very striking fact that *the whole* of Scripture, (the historical books included,) is written, so to speak, not on earth, but above the skies. However ordinary the narrative, it does not profess to be so much the account of what man did, as what God did in ruling man. The writer beholds the transaction which he records from a Divine (not a human) point of view. God is described throughout as the agent[g]. In the words of Bishop Butler,—"the general design of Scripture .... may be said to be, to give us an account of the world, in this one simple view,—*as God's world:* by which it appears essentially distinguished from all other books, so far as I have found, except such as are copied from it[h]."—Above all, the oneness of purpose which is discoverable in all the books of the Bible alike, will fill a thoughtful man with admiration. Christ and His religion is in fact the object

[f] Consider, for example, how the image of *a Shepherd* extends through the whole of Scripture,—Gen. ii. 1, (Abel): xxxi. 38–40, (Jacob): xlvi. 34, (the Patriarchs). Exod. iii. 1, (Moses). 1 Sam. xvii. 15, (David). Ps. xxiii. Is. xl. 11. Ezek. xxxiv. 1–24. Mic. v. 4, —to terminate in the Good Shepherd Himself, S. John x.

[g] Consider Jonah i. 17: iv. 6, 7, 8.

[h] *Analogy*, P. ii. c. vii. See also Eden's *Sermons*, p. 153–5.

of them all ..... Thus much shall suffice on this great subject. My purpose has been merely to suggest to the Christian reader with how much attention and intelligence the Bible is to be studied. It will also sufficiently appear from what has been said why it is judged expedient that he should not at first embarrass himself with a Commentary. Is it unreasonable to expect that, in the course of his survey of the structure and contents of the Bible, he will attain to such a conviction of its Divine origin that he will be proof against all the sophistries of the infidel when he is invited to look upon the Bible as if it were an ordinary book; or suasively urged to attend chiefly to its human aspect?

It was the opinion of a late eminent Prelate of our Church that it is best to read Holy Scripture with a special object. This counsel has been since repeated, as well as largely acted upon. A profound conviction of the danger of such counsel,—when addressed, (as by a late esteemed Professor,) to candidates for the Ministry[a],—induces me to put forth a diametrically opposite opinion. It is presumed that it is generally better *not* to read the Bible with a special view to one particular object: that it is even dangerous so to read it. Rather, in approaching those sacred pages, should notions of what we wish to find there, be dismissed; and a single desire cherished to ascertain simply *what God has revealed*. We speak as addressing candidates for the Ministry; or persons who, although in Orders, and therefore professors of sacred learning, do not yet nearly enjoy that familiarity with the Bible which they still hope to acquire. Let the mature in attainments and in age, ransack the Scripture for evidence on any specific subject they please. These pages are not specially addressed to them.

The nature of the danger apprehended, is easily shown. A man desires to find in the Bible illustrations of the depravity of Human Nature, or of the Doctrine of Sacrifice; instances of unfulfilled Prophecy, or of typical coincidence; proofs that the literal meaning is to be adhered to, to the exclusion of the

[a] "The next suggestion, with respect to your method of reading the Scriptures which I will offer is this,—that it may be well to read them with a view to some *particular inquiry*, with a view to clear up some *peculiar question* of interest which you can create for yourselves, no matter what."—Blunt's *Duties of a Parish Priest*, p. 81.

mystical sense,—or *vice versâ;* evidences of GOD's moral government of the world, or of some one of the Divine attributes. Such an one is prone to overlook, certainly to undervalue, whatever does not conduce to his purpose. If a chapter does not contain evidence of the wished-for kind, the book is laid down with a sense of disappointment: if it *does,* undue importance is attached to a single passage. The rest of the chapter is slighted. He has detected the attribute of tender Mercy[b]; but he fails to lay equal stress on the terrible indication contained in the same chapter that GOD is a GOD of severe *Justice* likewise[c]. And thus, he makes the Bible the kind of book he pleases. He determines beforehand *what* it shall tell him; and attends to it, or not, as it tells him, or not, what he wishes to know.

Let it be further added that it is very easy thus to blind oneself to the *real* teaching of Scripture. It is one of the properties of "the Word of GOD," that it is, (like its Divine Author,) "a discerner of the thoughts and intents of the heart[d]." And because this is an office of Holy Writ not generally noticed, it shall be dwelt upon for a few moments.

The Bible then, is a great instrument of human probation,—moral and intellectual. To quote the words of a recent writer, who has abundantly illustrated the remark by his own strenuous practice,—"All men appeal to Scripture, and desire to draw the authority of Scripture on their side..... Nothing so slight that it has not been caught at; nothing so plain that it may not be explained away. What men have brought to the text, they have also found there[e]." Is any one inclined to regard the Gospel as a mere moral code? It is not hard to discover isolated passages which shall seem to countenance the opinion. The enforcement of a great moral duty shall sometimes appear to have been the sole purpose of certain of our LORD's Parables[f]; or of His mightiest Miracles[g]. No mystical teaching shall be thought to underlie His most wondrous sayings; or the most clearly symbolical of His actions[h]. Nay, we shall sometimes even seem to have *His* august authority for discovering merely

[b] Gen. xviii. 26–32: xix. 10, 15–22.
[c] Gen. xviii. 20, 21: xix. 11, 24–26.
[d] Heb. iv. 12.
[e] Rev. B. Jowett in *Essays and Reviews,* pp. 357 and 358.
[f] S. Luke x. 30–35.
[g] S. John vi. 5–13.
[h] S. John xiii. 1–11.

a human purpose in either[a]. A religion of Love,—untrammelled by uncharitable dogmas, unperplexed by unfathomable doctrines,—shall be imagined by some to be the true idea of Christianity; and they will think they find in the Gospel itself a warrant for their imagination[b]. A few untoward texts will, of course, suggest themselves[c]: but—are there perhaps no various readings? As for dogma, (say readers of a certain class,) how different is the general tone of the Gospel from the Athanasian Creed! There is, to be sure, a very unmanageable verse at the end of S. Mark's Gospel[d]: but has not the genuineness of the passage been suspected?—Luther, in his mistaken zeal for the true proposition that "we are justified by faith only," is found to have rejected the Epistle of S. James. —Beza, having first determined, not only that "the just shall live by faith," but also that he shall be incapable of ever "drawing back" unto perdition,—when he found that S. Paul says the direct contrary, hesitated not to tamper with the inspired text, so as to make S. Paul's language seem consistent with his own erroneous judgment[e].

Such is the treatment which the Bible experiences at the hands of men. It was *designed* to be a trial; and in this very way. We can always find something in it to suit our purpose; however unreasonable, however wicked, that purpose may happen to be. Every sect professes to stand upon the Bible. Every error pretends to appeal to the Divine oracles for its proof.

Especially necessary therefore does it seem that we should approach the awful page with humble hearts, and minds unpreoccupied: with spirits supremely desirous of hearing the voice of GOD speaking therein to ourselves. The object should be to reflect, as in a very faithful mirror, every outline, every hue, every peculiarity, of the Divine original. No single accessory should be overlooked; no feature distorted; no part, however subordinate, either overcoloured, or unduly toned down. We

[a] S. Luke x. 36. S. Mark viii. 1–3. S. John xiii. 14.

[b] S. Matth. vii. 12: xxii. 37–40. S. Mark xii. 32–34. S. John xiii. 35. 1 S. John iv. 7, 8, 16.

[c] S. Matth. xx. 16. 1 Cor. v. 11. 1 S. John ii. 22: iv. 3. 2 S. John ver. 7, &c.

[d] S. Mark xvi. 16.

[e] See the remarks in Bp. Pearson's *Præf. Par. in LXX*, on Heb. x. 38 (*Minor Works*, i. p. 261–5): and by all means Bp. Turton, *On the Text of the Bible*, p. 78–86, and p. 125–6.

are not proper judges in such a matter. We go to the Bible to be learners, and learners only[f]. We may not even choose *our subject;* for we go to the Bible in order to learn this very thing, viz. *what are the subjects* to which Almighty God would have us direct our attention. Hence we are made very thoughtful by finding that a domestic incident sometimes fills a chapter[g]: that a page of moral precepts awaits us when we were anticipating lofty doctrinal statements[h]: or again, that our attention is occasionally invited to a strictly private transaction[i]. (A man would have lost this last lesson, had he been straining his eyes for coincidences between Sacred and Profane History!) Then, we shall be astonished to find that the same record which condenses an important life, of nearly a thousand years' duration, into three short verses[k], will freely bestow one third of that space on the description of an act, apparently insignificant, which can have scarcely occupied one minute in the doing[l]; or will devote a yet longer space to a transaction to all appearance so unimportant as the account of a man's losing his way in the field, and finding it again[m]! These minor revelations of the Spirit, as they may be called, are only to be detected by persons who read the Bible in the frame of mind here recommended. For there is hardly a more striking feature in the Book of God's Law, than the apparent unconsciousness with which the inspired writers pass from what seems ordinary, to what certainly *is* altogether stupendous[n]. Then, as we proceed with the sacred story, how are we all of a sudden reminded that the very narrative itself is full of prophetic meaning! Melchizedek and Abraham,—Sarah and Hagar,—very differently impressed, surely, will two men arise from the perusal of those histories, one of whom took up his Bible in order to collect Divine examples of literal exposition; the other, in order to ascertain *what the Bible teaches concerning itself!*

[f] Optimus [S. S.] lector est, qui dictorum intelligentiam expectat ex dictis potius quam imponat; neque cogat id videri dictis contineri, quod ante lectionem præsumpserit intelligendum. Hilar. Pictav. *de Trinit.* i. 18.

[g] E. g. Gen. xxiii.

[h] E. g. S. Matth. v, vi, vii.

[i] E. g. Gen. xxx. 14, &c.

[k] E. g. Gen. v. 3–8: 9–11: 12–14: 15–17: 18–20, &c.

[l] "Then he put forth his hand, and took her, and pulled her in unto him into the ark." Gen. viii. 9.

[m] Gen. xxxvii. 15–17.

[n] E. g. Gen. xxxi. 55 and xxxii. 1: xxxv. 8 and 9. S. Jude, verses 8 and 9. S. Paul is full of such passages: e. g. 1 Cor. vi. 1–3: xi. 9, 10. 2 Cor. xi. 33 and xii. 1–4, &c. &c.

If any one therefore inquires whether he ought not to read Holy Scripture with some definite object before him? it is answered,—Certainly: but let that object be, the discovery of *what* Holy Scripture teaches. Disabuse your mind of every prejudice, and sit down humbly to do nothing but *learn*. The attitude recommended seems exactly suggested by those words of the infant Samuel,—"Speak, LORD, for Thy servant heareth!"

And this leads me naturally to offer some remarks on *the Interpretation of Holy Scripture*. It is a vast theme; and one which it is obviously impossible to handle satisfactorily in this place. But the subject is far too intimately bound up with the matter in hand, that it should be passed by in silence. Indeed, to stop short at the literal meaning of the words; to suppose that we understand the Bible, because we are versed in its grammar, antiquities, chronology, geography; and can give some account of its Patriarchs, Judges, Kings, Prophets;—is a very weak mistake. "I do much condemn that interpretation of the Scripture," (says Lord Bacon,) "which is only after the manner as men use to interpret a profane book." The Bible is not *a literature*, but *a Revelation*.

Now, one need not hesitate to lay down the rule absolutely, —at first, use no Commentary whatever; but suffer the Bible to be its own interpreter. Let men be content, for a while, to read and to wonder: to grope their way with no other assistance but that which the Bible itself supplies. Exactly as it fares with one who tries to find his way alone in the dark, so will it fare with them. They will learn, at last, to distinguish objects for themselves; and this will inspire confidence, and produce a sense of security. In time, they will tread boldly, and even prefer not to lean upon a guide. *Then*, indeed, a judicious Commentator will be of real use. At present, he would only perplex and mislead. Ultimately, he might be found to have robbed a man of his birthright,—*the faculty* of private judgment; as well as destroyed his power of vision. "One is often tempted to wish that every Commentary, at least of modern days, was burnt;" says Evans, in his 'Bishopric of souls:' "for the effect of its continual use is to enslave the mind, and confound the understanding; to fill with prejudice,

and possess with party-spirit ..... Use no Commentary at all."

And indeed, at first, a man *cannot spare time* for a Commentary. To go carefully over the inspired text is as much as he can achieve. Interesting "Notes" beguile attention, and consume an unreasonable proportion of that time which a man sets apart for the study of the *Bible*. The discovery that he has advanced so little, at the end of an hour or two, is fatally discouraging. A far more serious evil is the distracting and disturbing influence of a Commentary. So many more things are told than we expected, or even desired, that it is with difficulty we at last resume the attitude of attention to the SPIRIT'S teaching. And what if the guide whom we have chosen should prove incompetent, or should lead us astray?

I venture to subjoin the first example, (not an imaginary one,) which presents itself. A thoughtful reader of S. Luke's Gospel, observing that our LORD compares the Kingdom of GOD to a seed which a Man cast "into his *garden*[a]," is inclined to connect that expression with S. John's statement, that "in the place where He was crucified there was a garden; and *in the garden*, a new sepulchre. .... *There laid they* JESUS[b]." What S. Paul, (explaining the mystery of the Resurrection,) says about "bare grain, it may chance of wheat, or of some other grain, ... sown in dishonour, raised in glory[c]," confirms the reasonableness of such a notion; and our LORD'S own prophetic declaration concerning Himself, that "except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit[d];"—these words, I say, help further to establish it. The subsequent discovery that Gregory the Great, and Ambrose before him, have connected the place in S. Luke with the place in S. John, becomes an encouraging circumstance. Let it be discovered that the thought has found favour with many profound Commentators, ancient and modern, and our reader has met with appreciable corroboration. But how erratic and impracticable, how full of incorrect notions, both concerning the Fathers and concerning Holy Scripture itself, would that man be who should trust himself *habitually*, and from the first,

[a] S. Luke xiii. 19. [b] S. John xix. 41, 42. [c] 1 Cor. xv. 37, 43. [d] S. John xii. 24.

to the guidance of such a work as the 'Catena Aurea,' for example;—which is here instanced chiefly because it is the most obvious storehouse to which the ordinary English reader resorts for a something of Patristic lore! On the other hand, (to take the case before us,) what if D'Oyly and Mant had been the guides? Would not their profound silence have discouraged the supposed inference? Or, what if a man had trusted to such a Commentator as Scott? Is it not to be thought that the following weak note,—"the grain of mustard seed is represented as sown in a good soil, and a select spot; a garden, not a field,"—would have extinguished a speculation, which, to say the least, is beautiful, and instinct with life? Matthew Henry, in like manner, recognizes in this mention of "a garden," nothing beyond a hint that the seed was "sown in a soil *proper to receive it.*" How worthless and unmeaning is such a remark as *that!*

One is tempted (for the subject is important) to subjoin a further illustration of the position here sought to be established. With this view, those six striking verses of S. Matthew's xxviith chapter (5–10) are selected, in which the Evangelist relates what became of the thirty pieces of silver which Judas Iscariot returned to the chief priests; together with the quotation from "Jeremy the prophet" which follows, and with which S. Matthew concludes that part of his subject.

Now, it may be assumed that any person reading these verses with a Commentary at his side, will be chiefly impressed with two things;—first, with the difficulty of reconciling S. Matthew's account of the Traitor's suicide, (ver. 5,) with that of S. Luke in Acts i. 18:—next, he will be perplexed by the difficulty of explaining why the name of *Jeremiah* is connected with a prophecy which is nowhere found in his writings; but which *is* found, substantially, in Zechariah xi. 13. If anything else assumed prominence, it would be the apparent inconsistency of the circumstantial narrative of S. Matthew, (which makes *the chief priests* the purchasers of the potter's field;) and S. Luke's incidental declaration that it was *Judas* who "purchased a field with the reward of iniquity." And this point, like the other two, would assume this prominence, only because so much prominence has been assigned to it by the Commentator.

As for the first difficulty, it is generally explained correctly; namely, that having "hung himself," (as S. Matthew says,) Judas "fell headlong,"—according to the statement of S. Luke. Generally, I say; not *always*. Critics have amused themselves with extraordinary suggestions: as when Dr. Wall delivers it as his opinion that the traitor died of a disease which causes a man "in a violent fit of the spleen, to be strangled, and to burst from it." Others have thought the same.

The second difficulty since the days of Origen has produced a large crop of conjectures. Augustine has an unfortunate suggestion that S. Matthew's memory here deceived him. But even the pious remarks with which that prince of Commentators endeavours to make his suggestion palatable[a], ought to prove unavailing. It must be confessed that the learned John Mill inclined to Augustine's view; although he suggests as an alternative that S. Matthew may have used a volume in which the prophecies of Jeremiah and of Zechariah followed continuously, and made as it were a single work.—Dr. Wall observes that "it is much more likely that the Greek translators of Matthew should have made the mistake, than Matthew himself. "And if so," (he gravely adds,) "it is pity that somebody did not search the Hebrew copy before it was lost." Great pity, certainly.

Lightfoot says that because Jeremiah stood at the beginning of the prophetic Canon, his name is here used to denote the entire volume of Prophecy.—Jerome relates that he was shown the words in an apocryphal work of Jeremiah; which has given rise to a strange conjecture (of Zeger and others) that the Evangelist is here quoting from a lost apocryphal book.—Others, (overlooking the fact that 'Jeremiah' is the reading of *all* the copies,) have been uncritical enough to suggest that the name found its way into the text by an error of the transcribers, and supplanted that of Zechariah,—which last, it is assumed, the Evangelist actually wrote. "It is most natural," (remarks Scott, the commentator,) "to admit that a trivial error has crept into the text; for the change of a single letter, according to the abbreviated manner in which names are written in the old MSS., would suffice to occasion the mistake:"—a view of

[a] *De Cons. Evangg.* III. c. vii.

the subject, by the way, which has found favour with some excellent critics; but which the learned editor of the New Testament, (John Mill,) had shown, a hundred years before, to be untenable.—Eusebius hints that the words may once have existed in Jeremiah's prophecy, but that some one has fraudulently procured their erasure.—Drusius is sure that we are here presented with a blunder; whether of the author, or of his transcriber.—Others have thought that since one and the same SPIRIT inspired *all* the prophets, there could be no impropriety in quoting as *Jeremiah's* a prophecy which, in reality, was written by *Zechariah*.—Others, that the transaction recorded in Jeremiah xxxii, and the prophecy found in Zech. xi, are here blended by the Evangelist.—Erasmus suggested that Zechariah may have borne *two names*, like so many other persons in Holy Scripture.—Maldonatus, Beza, Jansen, and Bengel, incline to the opinion that the name of the author of the prophecy is an interpolation, and ought to be expunged from the text,—the unreasonableness of which view, Augustine had demonstrated a thousand years before they were born.—Hammond, Mede, Lowth, and others, suppose that Zech. ix, x, xi were actually written by Jeremiah, though they are found incorporated into the writings of the later prophet.—Hengstenberg, whose view Dr. Mc Caul adopts, believes "that S. Matthew intentionally ascribed the words of Zechariah to Jeremiah, because he wished to impress upon his readers the fact that Zechariah's prediction was a reiteration of two fearful prophecies of Jeremiah, (xviii, xix,) and should, like them, be accomplished in the rejection and destruction of the Jewish people. He wished to remind them, that 'the field of blood,' purchased with the money that testified the fulness of their guilt, was a part of that valley of the son of Hinnom which their fathers had made a 'field of blood' before them; and where Jeremiah had twice, by the symbol of a potter's vessel, announced their coming destruction[a]."—Does the reader wish for more?

Such is the wilderness through which the Commentators are wont to guide their victims. And now, (let it be asked without offence,)—What is the result which a person of average intellect would come to, if he made a practice of abstaining as much as

[a] Kimchi's *Commentary on Zechariah*, p. 149.

possible from the use of a Commentary, but had a profound veneration for the Word of GOD? Such a student would, I suspect, be found to reason somewhat as follows:—"'*Jeremy* the prophet'! *That* is strange; for there are no words at all like these in Jeremiah. Neither does the marginal reference guide me to that prophet; but to a place in *Zechariah*,—which I well remember. I find however that the two places are quite differently worded. Jeremiah, (according to S. Matthew,) says,—'And they took the thirty pieces of silver, the price of him that was prised, whom they bought of the children of Israel: and gave them for the potter's field, as the LORD appointed me.' Whereas in Zechariah, (xi. 12, 13,) it is written,—'And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.' It cannot be pretended that these two places are identical; and it is unreasonable to assume that S. Matthew is quoting the place in Zechariah, in the face of his express assertion to the contrary. The text is here happily beyond suspicion. I have no alternative therefore but to believe, on the testimony of this inspired writer, that the words in question *were* actually written by Jeremiah.

"The only object of the marginal reference, then, must be to recal the striking similarity of these two texts: and indeed, I remember while reading Zechariah to have been struck with the similarity between several places in his prophecies and those of Jeremiah[b]. (This similarity was noticed anciently; and seems to have given rise to the saying which was current among the Jews,—"Zachariam habuisse spiritum Jeremiæ") [c]. It is singular, to be sure, to find certain prophetic words quoted which no longer exist in the prophetic Canon: but the present is not an unique instance[d]. As for one prophet's quoting

[b] *E. g.* Jer. iii. 12: xviii. 11, and Zech. i. 4.—Jer. xxiii. 5: xxxiii. 15, and Zech. iii. 8: vi. 12.—Jer. xxiv. 7: xxx. 22: xxxi. 1, 33: xxxii. 38, and Zech. viii. 8: xiii. 9.—Jer. xxv. 5: xxxv. 15, and Zech. i. 3.—Jer. xxxi. 38, 40, and Zech. xiv. 10, 11.

[c] Surenhusius, p. 282, quoted by Dr. Wordsworth *in loc.*

[d] S. Jude 14, 15: perhaps S. James iv. 5. See the learned and curious note of Grotius on S. Matth. xxvii. 9.

the words of another, it is a phenomenon with which we are well acquainted[a]. Here then, in short, is an astonishing prophecy of Jeremiah, with which the first Evangelist has enriched the Treasury of Inspiration; and he doubtless preferred the words of the earlier prophet, because of the express mention of '*the field*' which they contain. Why should I hesitate to accept S. Matthew's plain statement; and to take Scripture as I find it? Is the Gospel according to S. Matthew *less* the Word of GOD than any other portion of the Bible? May not the HOLY GHOST in the New Testament be allowed to reveal a minute circumstance like this, connected with the Old, if He see fit? Shall my eye be evil, because *He* is good?" ..... In some such way, it is thought, that a plain student of the Bible would reason; *and that he would reason rightly.* But the chief thing to which I desire to invite attention, remains still to be stated.

Having so far read, and so reasoned, our supposed critic would dismiss the question. S. Matthew goes out of his way emphatically to declare that "Jeremy the prophet" uttered a certain prophecy,—which prophecy is no longer to be found *anywhere* in the O. T. A prophecy bearing a strong resemblance to it is found in the book of the prophet Zechariah. Such, after all, is the sum of the matter.

And now, the man has leisure to turn from a dry (and surely not very important) question of criticism, to a survey of the context in which this quotation stands. How many things begin to strike him immediately! (things, be it observed, which are quite passed by in most Commentaries; and which, it is thought, are invariably thrown into the shade by insinuations respecting the bad memory of Evangelists, the inaccuracy of transcribers, and so forth.) Such is the remorse of Judas, as described in ver. 5; for it really was no repentance at all, but the writhing of an agonized conscience; the pains of a lost soul beginning on this side the grave!—Next, the terrible blindness, or rather hypocrisy, of the chief priests, as described in ver. 6,—reading, as it does, a solemn warning on human

[a] Thus Is. xi. 9 recurs in Hab. ii. 14: Is. lii. 7, in Nahum i. 15: Is. ii. 2, 3, 4, in Micah iv. 1, 2, 3: Micah iv. 6, in Zeph. iii. 19: Micah iii. 12, in Jer. xxvi. 18: Habak. ii. 13, in Jer. li. 58. So Numb. x. 35 is the first verse of Ps. lxviii.

inconsistency.—Next, the remarkable purpose to which the priests applied the price of our LORD's blood, as related in ver. 7.—Next, the startling declaration in the Acts, that *Judas* was the purchaser of that field: whereby the dead man is represented as the chief agent in the transaction. And why? because by *his* agency the whole thing came to pass. Much in the same way, *David* is elsewhere declared to have been the murderer of Uriah[b]. And this grows into a homily, when it is meditated upon; for the heart asks itself,—Am *I* then the author of the evil which I have at any time, remotely, occasioned? Will GOD hereafter lay it to *my* account?—Next, the striking disclosure, (apparently,) made in the Acts, that the potter's field proved also the scene of the traitor's suicide; and the singular circumstance that a twofold reason is assigned for the bestowal of the appellation, "field of blood," on the parcel of ground which his accursed bribe had bought; somewhat as two reasons are given in the Old Testament, for bestowing the names of Beersheba, of Bethel, and of Israel.

And, looking curiously over these several points, how will first one, then another, force itself upon the attention! Not least, surely, that very striking record, that, with the money for which CHRIST was sold, a burial-place was bought near Jerusalem, in which *to bury strangers*. I am much mistaken if this one statement will not grow under the eye which steadily contemplates it, until it assumes even colossal size. The practical warnings supplied by the remorse of Judas, and by the hypocrisy of the chief priests,—are appreciated at once. The lesson which flows out of the discovery that the purchase of the field of blood is ascribed to the traitor,—finds its way to the heart without delay. We preserve a memorandum of what has just been pointed out concerning the place of Judas' dreadful death, and the twofold reason for calling that locality 'Aceldama,' and so dismiss both subjects. But the application of the money for which *the SAVIOUR of the World was sold*,—O *that* is far too striking and solemn a thing to be lightly disposed of! It haunts the memory, as well as kindles the imagination. We reason with ourselves concerning it, somewhat as follows:—

Where so many things are passed over in impenetrable

[b] 2 Sam. xii. 9.

silence, it cannot be in vain that the HOLY GHOST gives prominence to certain other things. Here is one of those minute disclosures which, (for aught that appears to the contrary,) might have been withheld: and which, if withheld, no one would ever have been found to inquire after. It does not, by any means, rise to the surface of the narrative spontaneously. It is, on the contrary, curiously sought out; revealed by anticipation; thrown into a parenthesis; and brought into marked prominence. What then may have been the intention of the SPIRIT in causing S. Matthew so to write? The chief priests "took counsel"; and with the thirty pieces of silver, bought "the potter's field—*to bury strangers in.*" The Gentiles, therefore, (of whom so many must every year have died at Jerusalem!)—the Gentiles were henceforth buried in ground which *His* blood had purchased who came to be the Saviour of the World,—"not of the Jews only, but *also of the Gentiles*[a]." Thus is *their* interest in CHRIST's blood at once singularly set forth in a kind of parable. As, by His death, He went to prepare a place for the souls of many; so did he, in dying, procure a place of rest for the bodies of many, likewise. Nay, the selfsame wicked agents who contrived His Crucifixion; and who thus, (designing nothing less!) proved instrumental in procuring the Salvation of the Gentiles;—those same chief priests and that same Judas are the active agents here in connecting those same Gentiles, even after death, with the LORD that bought them. And thus it came to pass that it fared with the Gentiles, as it fared with their father Abraham[b], of old,—*a burial-place* became their first possession; and it was theirs, at a time when GOD gave them none inheritance in the land, no, not so much as to set their foot on; though He had promised them that He would give them the whole Earth for a possession[c].

Far be it from the present writer to impose such speculations on any to whom they may happen to be distasteful. They pretend to no authority. They may be rejected without blame of any kind. But we are bold to assert concerning remarks like these, first,—that he who condemns them will find it a very difficult matter to establish the reasonableness of his sentence:

[a] Rom. ix. 24. [b] Consider Rom. iv. 16, 17. [c] Gen. xxiii. Acts vii. 5.

and next,—that they are worth a hundred times more than any of the conjectures above enumerated relative to 'Jeremy the prophet': aye, worth more than them all put together, and told over a thousand times.

Let it not be supposed from anything which has been said above in disparagement of Commentaries, that it is insinuated that a man is competent to understand the Bible absolutely without a guide; and (in the cant of the day) to 'think for himself' in matters of so much difficulty. Every honest and good heart, under the influence of GOD'S Spirit, can make but one reply when asked,—"Understandest thou what thou readest[d]?" *He* labours under a fearful delusion who imagines that everyone is competent to construct a Creed of his own out of the Bible. I know whom I am addressing. These pages are for Christian men dwelling in a Christian land; who have been baptized into the "one Catholic and Apostolic Church;" whose privilege it is, not only to have lisped "the Creed, the LORD'S Prayer, and the Ten Commandments," but also to have been "further instructed in the Church Catechism." He who is generally familiar with the teaching of the Prayer-Book, *and he only*, is competent to use Holy Scripture in the manner which is here recommended. This is, in truth, the clue to the complaint of the unbeliever, that "the language of Creeds and Liturgies exercises *a disturbing influence* on the Interpretation of Scripture[e]."

And then further, it surely is not the obvious resource of a man who at first attentively studies the Bible without a Commentary, to excogitate an unheard-of system of Interpretation! Rather may it be humbly hoped that a devout survey of Scripture will conduct to a directly opposite result. I proceed briefly to illustrate my meaning.

Let it be assumed that the best expositor of Holy Writ must perforce be the HOLY SPIRIT Himself. *He*, unquestionably, must be best qualified to interpret the Word, who Himself inspired it. *Non nisi ex Scripturâ Scripturam potes interpretari*, is a true Canon. A careful comparison of Scripture with Scripture will therefore be the surest way to ascertain the sense of Scripture. In other words, the collation of such passages as the

[d] Acts viii. 30. [e] *Essays and Reviews*, p. 367.

marginal references supply, (and if there be any others which private study suggests,) will prove of incalculable importance for our general guidance. As for the particular interpretation of GOD'S Word, we may be bold to assume that our only *sure* teaching will be derived from *a careful examination of those specimens of Interpretation which it has itself furnished.* These are neither inconsiderable in number; nor in character, equivocal. The Evangelists,—the Apostles,—our Blessed LORD Himself, ("in whom are hid all the treasures of wisdom and knowledge[a],")—each, in turn, supplies us with *specimens of inspired Interpretation.* It is for those who deny the mystical or spiritual sense of Scripture, (or by whatever other name the deeper sense of GOD'S Word is designated,) to explain how it happens that the method of *all* the inspired writers is one; and their own method, quite another. Not, of course, that any sane person would doubt the paramount value of the literal sense; much less deny, or overlook it. What is here asserted is, that Holy Scripture itself informs us that there is a vast deal more in Holy Scripture than lies on the surface. It is a plain *fact,* I say, that the SPIRIT'S general method of *Interpretation* is the method which is sometimes called 'mystical.' I do not care to define that method. Directly contradictory, at all events, is it of the fundamental principle of the modern infidel,—that "Scripture has one and only one true meaning[b]."

This subject has been already so fully illustrated in another work[c], that it may be the more briefly handled here. S. Matthew's interpretation of Hos. ii. 1,—of Jerem. xxxi. 15,—and of the many places where our SAVIOUR is announced in the O. T. as "the Branch[d],"—are the earliest specimens of Christian exegesis which we meet with, and they all occur in the first page of the Gospel[e]. Further on, S. Matthew declares that those words of Isaiah, "He hath borne our griefs and carried our sorrows[f]," received their fulfilment when our SAVIOUR cast out devils and healed sicknesses[g]. Four more unexpected, and

[a] Col. ii. 3.

[b] *Essays and Reviews,* p. 368. Compare pp. 378 and 380.

[c] *Inspiration and Interpretation,* pp. 145–163.

[d] *E. g.* Is. xi. 1. Zech. vi. 12: iii. 8. Jerem. xxxiii. 5 and 15.

[e] S. Matth. ii. 15: 17, 18: 23.

[f] Is. liii. 4.

[g] S. Matth. viii. 16, 17.

as it were improbable specimens of interpretation, can scarcely be conceived.

Nor let it be supposed that this singular method is peculiar to S. Matthew. It is found, on the contrary, to be common to every inspired writer. S. Peter explains that the saving ordinance of Baptism corresponds with the waters of the Flood, as antitype with type[i]. S. John hints that the water and the blood which flowed from the wounded side of the REDEEMER were emblematical of His Divine and His human nature[k]. S. Paul's Epistles are a perfect mine of wealth to the student of Interpretation. He shows that the very texture of the historical narrative in the Pentateuch is brimful of mysterious significancy[l]: that the course of the sacred story is an unsuspected revelation of high Christian doctrine[m]; that direct spiritual teaching is contained in the most ordinary provisions of the Mosaic Law[n],—which Law he refers explicitly to the HOLY GHOST[o]. In the book of Deuteronomy, Moses cautions the people as follows:—"This commandment . . . is not in Heaven, that thou shouldest say, Who shall go up for us to Heaven to bring it unto us? . . . Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us[p]?" We are assured by S. Paul,—or rather, by the HOLY GHOST,—that it is "the Righteousness which is of faith" which "speaketh on this wise;" and that the questions, respectively, imply a bringing "CHRIST down from above;" and a bringing Him "up again from the dead." The exposition proceeds in the same marvellous strain[q].—Our SAVIOUR Himself illustrates not less astonishingly the fulness of the ancient Scriptures. His exposition of the manna[r], of the brazen serpent[s], of Jonah's history[t],—of the phrase 'mercy and not sacrifice[u],' and of the language of the Angel in the bush[x],—will occur to

[i] 1 S. Pet. iii. 20, 21.
[k] 1 S. John v. 6.
[l] Consider Ephes. v. 30–32.
[m] Besides the well-known expositions of Abraham and Melchizedek, (Hebr. viii.), Hagar and Sarah, (Gal. iv. 21–31), consider 1 Cor. x. 1–4. Also, 2 Cor. iii. 12–16, and viii. 15.
[n] 1 Cor. ix. 8–10, quoting Deut. xxv. 4. See also 1 Tim. v. 18.—Hebr. ix. 6–9.—Hebr. x. 20.—Hebr. xiii. 11, 12.—1 Cor. v. 7, 8.
[o] Hebr. ix. 8.
[p] Deut. xxx. 12, 13.
[q] Rom. x. 4–40.
[r] S. John vi. 31, &c.
[s] S. John iii. 14, 15.
[t] S. Matth. xii. 39, 40.
[u] S. Matth. ix. 13: xii. 7.
[x] S. Matth. xxii. 32=S. Mark xii. 26=S. Luke xx. 37.

every reader; and it is needless to multiply examples. . . . I am not concerned to vindicate these specimens of inspired Interpretation. They are *facts*; facts, which no blindness can overlook, no sophistry evade, no perverse ingenuity pretend to gainsay.

There have never been lacking persons both of our own and of other communions, to maintain that these are but instances of Divine *accommodation*; but if by 'accommodation' they mean the arbitrary perversion of Holy Scripture from its true scope and meaning; the imposing upon it a sense which it was never intended by its Divine Author to bear, or the applying it to doctrines and transactions with which in reality it has no manner of connexion;—do they not perceive that what they say is not only unreasonable, but even profane? Must not the Author of Scripture understand His own Work, infinitely better than *they?* Do these persons really suppose that mankind will accept their confused glosses, and timid pratings, to the rejection of a Divine Revelation? For let them explain how it happens that this mysterious method is *the rule*, not *the exception*, of Evangelical Interpretation. Will they persuade us that when our LORD expounded to the two disciples going to Emmaus "out of the Law of Moses," "the things concerning Himself[a]," He trifled with their understandings, and amused them with "accommodations"? Then, if He did *not*, what did He find in the Law of Moses to suit His purpose? Certainly if our SAVIOUR be not present there in a figure and under a veil, He is not there at all! What do these persons really suppose Him to have meant when He declared,—"*Moses wrote of Me*"[b]*?*

It will of course be inquired, what practical inference we propose to draw from instances of Interpretation so extraordinary as those cited above? And because our answer must perforce be brief, we must be content to make it general also.

1. The most important inference to which attention is invited, is the proof thus afforded how very little we understand of the deeper meaning of Holy Scripture.

2. Next, the high probability which is thus established, that a world of unsuspected wonder underlies *all* the ordinary revelations of the SPIRIT. Nothing doubting the sufficiency to Salvation of the plain letter of GOD's Word,—by no means undervaluing

[a] See S. Luke xxiv. 27. Compare Acts xxviii. 23. [b] S. John v. 46.

what is commonly called its *literal sense*,—we are yet led to believe that there must lurk an unexplored mine of wealth beneath that surface-soil, whose beneficent office it doubtless is, to minister abundantly to every necessary human want; to yield "wine that maketh glad the heart of man, and oil to make him a cheerful countenance, and bread to strengthen man's heart[c]." Nay, it is precisely *because* we take Scripture 'literally,' that we are constrained to think it so deep and mysterious.

3. Further, it is manifest that however difficult,—perhaps impossible,—it may prove, satisfactorily *to apply* the method of which we are thus furnished, (and by the Finger of GOD Himself,) with upwards of fifty specimens, it is yet a great gain to have been guided to an apprehension of what that method is. We see clearly what is the general nature of the loftiest style of Interpretation: we dimly discern how it is to be applied in particular instances.

4. Lastly, we are reminded that the Fathers, (as might be expected,) are on the whole more trustworthy guides than the modern. Their method bears a general resemblance to that pursued by Apostles, by Evangelists, by the LORD Himself: whereas the distinctly *modern* method bears no resemblance to it; but, on the contrary, stands out in painful contrast. The ancients were, in fact, disciples in the school of Apostolic Interpretation. The earliest of them seem to have even caught the dying echoes of those voices whose utterance is confessed to have been the utterance of the HOLY GHOST[d]. Founders they became, in turn, of mighty schools of Interpretation; all of which bear a marvellous family resemblance to one another; and which are for ever reproducing lineaments which recal their Divine original. As for the moderns, it is exactly in proportion as they have been diligent scholars in those schools, that they deserve attention at our hands. Not to anticipate what belongs to a subsequent chapter, let it only be added, that the moderns possess distinct excellences of their own; and that then only do they reveal their essential littleness when they measure themselves against the

[c] Ps. civ. 15.

[d] Consider S. Peter's Sermon, (Acts ii. 4–36,) delivered under the immediate influence of the recent out-pouring of the HOLY SPIRIT, as the narrative itself expressly declares,—ver. 4. Take notice also of the exegetical details in which it abounds,—as of Ps. xviii. in ver. 24.

ancients, in order to raise a laugh at their expense[a]. This provokes comparison; and it is straightway discovered that we have been invited to contrast a race of giants with a family of dwarfs.

Before passing on, it is right to insert the following caution. An utterly mistaken notion will have been conveyed, if from what goes before it is supposed that to allegorize every historical incident; to insist everywhere on typical coincidences; to multiply remote and improbable allusions; in a word, to surrender the reins to a florid, perhaps a feverish fancy;—is to discourse in the manner of the ancients. It is not so at all. The ancients do indeed throw themselves with generous warmth into their subject, so as sometimes to overstep those limits which stern criticism, and a severe judgment, might perhaps have prescribed. But the disciples of the approved modern school, with timid precision, write as if they were afraid of the record which they profess to illustrate; and are apparently bent on nothing so much as on evacuating its meaning; which is a *far* graver fault. They are brief, and sententious, and *safe*, (which is their glory:) or they take such monstrous liberties with Scripture, that one can but exclaim, with righteous indignation, "They know not what they do!" The first, imitate what they admire, and admire what they know to be Divine. The last, shrink from everything which they do not quite like; and do not quite like anything which they do not quite understand. The first are, by consequence, generally instinct with life, and vigour, and instruction: the last are too often utterly lifeless, dry, and unprofitable. The first are fullest where there is most difficulty: the last are never so eloquent as where there is least to be said. Of a Patristic *Interpreter*, the characteristic quality is—*the reverence of his tone* and *the profoundness of his matter:* of a modern *Annotator*,—his singular *irreverence*, and his astonishing *shallowness*. The one *opens* the Word of GOD; and tries to get as near to the kernel of it as he can. The other, encumbers the Divine record with a few bald remarks of his own; and is apparently quite contented to spin his web on the husk, or outer rind of it. And these qualities come out just as strikingly in the respective method of the ancients and the moderns in hand-

[a] Daillé has a whole chapter in this vein,—*On the right use of the Fathers:* B. II. c. iii.

ling a common statement, as in the way they deal with some great and confessed mystery. A single instance is subjoined; for it will make what is meant plainer than many general statements could do.

It is recorded in the sixth of S. John, that when our Blessed LORD, on a certain occasion, "saw a great company coming unto Him, He saith unto Philip, Whence shall we buy bread that these may eat?"—But why 'unto *Philip*'? Why not to S. Thomas, or to S. Jude?—The answer, (says modern criticism,) is to be found in a minute circumstance independently recorded in the 44th verse of the 1st chapter of the same Gospel: viz. "*Philip was of Bethsaida.*" Somewhere near Bethsaida, confessedly[b], the miraculous feeding took place. To Philip therefore, we are assured, the question was most properly directed, inasmuch as being of that immediate neighbourhood he "was the most likely to know where bread was to be bought." Here then "we have strong indications of veracity in the case of a miracle itself; and I leave it to others, who may have ingenuity and inclination for the task, to weed out the falsehood of the miracle from the manifest reality of the circumstances which attend it, to separate fiction from fact[c]," &c. &c.

We are not insensible to the importance of attending to the incidental disclosures of the SPIRIT. Where the statement is minute, but the sure inference weighty, remarks of this kind are entitled to high praise; though the propriety of calling them "*undesigned* coincidences," seems questionable. But *has* the present remark the apologetic importance to which it lays claim?—Philip, being a native of Bethsaida, must have known where bread might be bought. *Therefore* our LORD addressed His question to him.—Such is the criticism by which it is proposed to vindicate the veracity of the man whom JESUS loved, and who leaned on JESUS' breast at supper!

But first,—How does this explain why *Philip* was specially addressed? He "was of Bethsaida,"—true. But since the Evangelist immediately adds, "*the city of Andrew and Peter*[d]," might not our LORD's inquiry have been addressed with equal propriety to either of Philip's fellow-townsmen?

[b] S. Luke ix. 10. [c] *Undesigned Coincidences*, &c., by the Rev. J. J. Blunt, B.D. (1847), p. 281–4. [d] S. John i. 44.

Next, how evident is it that πόθεν does not here signify "from what *place*," but "from what *resources*," "with what *money*:" to which Philip naturally replies that "two hundred pence," (all their store probably,) would not buy enough bread to supply each person with a little. Πόθεν might in fact just as well have been translated "*How*,[a]" as "Whence,"—a rendering which would have precluded the proposed inference. Consider how the word is used in S. Mark viii. 4.

A yet more fatal objection presents itself. The miracle in question was wrought near Bethsaida-*Julias*,—on the *eastern* side of the lake: but Bethsaida, "the city of Andrew and Peter," is allowed to have been on the *western* side. The proposed criticism therefore falls to the ground. Instead of establishing the 'veracity' of the Gospel, it only illustrates the inaccuracy of modern criticism.

The strangest thing is, that S. John *has himself explained* why our SAVIOUR addressed His inquiry to S. Philip. "This he said," (remarks the Evangelist,) "*to prove him*:" (πειράζων αὐτόν, *making trial of him*:) "for He Himself knew what He would do." In other words, our LORD was bent on making proof, or trial, of Philip's faith. On a subsequent occasion, we find him putting a request to our LORD, which showed a certain slowness of heart to recognize the GODHEAD of the Incarnate SON[b]. To Philip therefore, now, a *trial*-question is addressed, which, by producing a sense of present destitution, and constraining a confession of inability to remedy it, should draw his attention to the act of Divine power which is immediately to follow. In the words of an *ancient* expositor:—"Philip was the disciple specially addressed, because although of an inquiring and teachable nature, yet was he somewhat dull of apprehension in Divine matters ..... CHRIST puts the question to *him*, as to a man unduly slow at comprehending the things which pertain to GOD; in order to exercise and train him to faith[c]."

Let this one specimen suffice. It is a fair illustration of the modern method: to all appearance, so clever, sharp, and critical, —in reality, so wondrous shallow, utterly mistaken, and absurd.

[a] Consider the meanings of πόθεν in the following places:—S. John i. 49: iv. 11. S. Matth. xiii. 27: xv. 33. S. Mark xii. 37. S. Luke i. 43.

[b] S. John xiv. 8–11.

[c] Cyril. Alexand. *Opp.* iv. 276, C, D, E.

And yet, the author of it may well have been a man of exceeding piety and considerable learning, and who has left a most fragrant memory behind him.—Now, to proceed.

We are, in this manner, led to say a few words on the last subject to which it is proposed to invite attention; namely, that of Commentaries on Holy Scripture. On this head, (which forms so frequent a topic of inquiry with young Divines,) before specifically recommending any to notice, it seems desirable to warn those whom it may concern, against certain mistaken notions. Let it be our endeavour to point out what is the true office of a Commentary: for this is a matter on which some misapprehension is observed frequently to prevail.

It must not be supposed then, that any number of Commentaries will render superfluous the patient study of Scripture itself. The faculty of discernment, the eye to judge of Divine things, a man must perforce bring with him. Of the probable correctness of any remark, the importance of any proposed interpretation,—its suitableness to the context, and its conformity to the analogy of GOD'S Word,—of all this, *the student* must be the judge; and to be a competent judge, he must have first been a diligent reader of the Bible.

Then further, no *single* Commentary extant can be pronounced a sufficient help to the whole of Scripture. It is idle to expect that any such should exist. Least of all do the books ordinarily found on a clergyman's shelves deserve such praise. D'Oyly and Mant (to speak plainly) have produced an utterly *unsatisfactory* piece of patchwork. Scarcely *ever* does it explain a real difficulty.—The labours of Patrick, Lowth, and Whitby are better: but the first is for the most part wordy and unequal. Prebendary Lowth, good as far as he goes, is too brief. Whitby is learned, but dry; and of questionable orthodoxy.—Scott is injudicious: always deficient in learning; and often in his doctrinal statements, unsound.—The Latin Commentaries of Cornelius à Lapide, Pole, the Critici Sacri, and so on, are not only expensive, but they are severally liable to grave objections. The first mixes up so much of fable with what is sound, that he cannot be recommended as a safe guide. On Canticles i. 7, for example,—"Tell me, O thou whom my soul loveth, ... where

thou makest thy flock to rest at noon,"—(for which the Vulgate has, "ubi cubes in meridie,")—he informs his reader that "meridies" is "Romana ecclesia, ad quam Petrus, jubente Christo, ex Jerusalem et Antiochiâ transtulit Pontificatum suum." What is to be thought of one who could write thus? If he believed it,—he was weak indeed. If he did not believe it,—he was something worse.—His note on S. John vi. 11, consists of two silly stories of angels ("specie elegantium juvenum") who entered the refectory of a convent, and fed some hungry friars. It ends,—"Romæ locum visitavi, et veneratus sum, ibique totam rem depictam conspexi."—Pole's Synopsis, useful as a book of reference, *as a Commentary* is nearly useless. Who cares to be presented with a succession of garbled extracts, the mere shreds of many men's conflicting opinions?—Extremely jejune are the notes on the O. T. furnished by the "Critici Sacri." Moreover, with a great show of learning, they somehow never touch the life: while, on the N. T., Grotius is the only one of their number whose remarks do really repay study. However inclined to pursue this subject further, I abstain.

All that can be fairly expected of a Commentary on Scripture is that it should faithfully reflect the general mind of Catholic antiquity, and unostentatiously give the results of modern criticism: that it should clearly warn against error,—be largely suggestive of Truth,—and guide to fuller sources of information. And now, for the benefit of beginners only, and of such as cannot hope to possess many books, shall be offered, not without hesitation, a few remarks on the most easily accessible compilations of this class.

On the Pentateuch, for reverence, learning, and fulness, I know of nothing better than the "Annotations" of Henry Ainsworth[a],—(a folio which may be easily met with;) the frequent allusions, and abundant references of which, it will be the reader's privilege to unravel.—Very important as an auxiliary, will be found the "Bibliotheca Biblica," a Commentary, (also on the Pentateuch,) which appeared anonymously in the

[a] *Wherein the Hebrew words and sentences are compared with and explained by the ancient Greek and Chaldee versions, and other records and monuments of the Hebrews: but chiefly by Conference with the Holy Scriptures*, &c. The best edition is that of 1639. A new translation is offered, which Bp. Pearson designates as "nearer the letter than the sense."

early part of the last century,—1720–35. Its author was the Rev. S. Parker, whose health succumbed beneath the labour of the undertaking. In this work, the Patristic annotations, ("gathered out of the genuine writings of Fathers, Ecclesiastical writers, and Acts of Councils, down to A. D. 451,") are found side by side with the text; and at foot are the "Notes and Scholia" of modern Divines,—Anglican, Romanist, Lutheran, &c. "Occasional annotations" are interposed, as occasion requires. The "Bibliotheca Biblica," however, extends to seven small quarto volumes, and has become rare.

The enumeration of Commentaries on the O. T. shall not be pursued any further; except to observe that Calvin is always an admirable expositor, save where his theological prejudices interfere to warp his judgment. It must be added that Dr. Pusey's "Commentary on the Minor Prophets" promises to be by far the most valuable of modern contributions to our exegetical literature.

Nor, in approaching the N. T., does it seem of any use to recommend habitual access to Chrysostom, Augustine, and Cyril, on the Gospels; or Theodoret on the Epistles. These pages are not addressed to men to whom such advice could be profitably offered. The subject must be dealt with in a humbler style.

On the entire N. T., then, the "Annotations" of Dr. Wordsworth most nearly meet the requirements of the modern student. They are critical as well as exegetical; and have the merit of guiding to fuller sources of information, both Patristic and Anglican. The orthodoxy and learning of the author are conspicuous.—Bengel's "Gnomon" is an exquisite performance, and it has the advantage of being a commentary in one volume[b]. But then it is purely suggestive; and however interesting to a scholar, is far too brief and partial to supply the wants of an inquiring student.—Of the learned and admirable notes of Grotius I have already spoken. They will repay careful study[c].—I regret that I can only here mention Dean Alford's Commentary to caution students against its use.

[b] First published in 1742. The last edition appeared in 1855. It has also been well translated, quite recently: but Bengel's 'Gnomon' should if possible be read in the original.

[c] Not that Grotius may be trusted throughout. Of Erasmus and him, Bp. Bull remarks,—"uterque, nescio quo fato, ad loca Scripturæ illustriora quæque pro Filii Divinitate, quam tamen

On the Gospels alone, I know of no better large and learned exposition than that of Maldonatus[a],—or on the Epistles, (both for judgment and for learning,) than that of Estius[b]: and both of these are easily procurable. But then, there is the mischief to the weak,—the annoyance to the strong,—of having a Romish view of everything which is capable of distortion, perpetually thrust forward; by the first-named Jesuit especially, who disgusts one by his frequent outbreaks of personal bitterness against Calvin,—one of the best of commentators; and in Hooker's judgment, "incomparably the wisest man that ever the French Church did enjoy[c]." For this reason, I hesitate to recommend either Maldonatus or Estius to beginners.—I must not omit however to mention with admiration the interesting Gospel Commentary of the Rev. Isaac Williams. For piety and beauty of sentiment, those eight small volumes are unrivalled.—Of the merit of the "Catena Aurea," no one can be insensible: but the conviction must be recorded that it is an unsafe exposition of Scripture for any but experienced Divines to use.—No book, on the other hand, with which I am acquainted, is so well calculated to furnish an intelligent reader with a general insight into *the structure* of the Gospels as Townson's "Discourses on the Four Gospels, chiefly with regard to the peculiar design of each, and the order and places in which they were written[d]."—Hammond's notes are valuable: but beginners should use his labours with exceeding caution. He was wanting in judgment; and some of his expositions are even unaccountably strange. Only read his note on S. John v. 4.

On S. Paul's Epistles, the exactest work in our language (as far as it goes) is Bp. Ellicott's "Critical and Grammatical Commentary ... with a revised Translation." None should be repelled by its discouraging apparatus of references, or by its uncouth technical terminology. Better is it to study a few verses of S. Paul, critically and grammatically, with a judicious scholar, than to

et ipsi agnovisse videntur, convellenda natus" *Def. Fid. Nic.* II. 4, 5. A terrible censure, truly!

[a] He was a pupil of Toletus: studied at Salamanca, and afterwards taught at Paris. He died at the age of 50, in 1583. His work is unfortunately posthumous, and here and there incomplete. For instance, the Commentary on S. John xix. is altogether wanting.

[b] He was a pupil of Cornelius Jansen, and professed Divinity at Douay, where he died in 1613, aged 70.

[c] *Eccl. Pol.* Preface, c. ii. § 1.

[d] First published in 1778. Reprinted in Dr. Townson's collected *Works*, 2 vols. 8vo, 1810.

race carelessly with inferior guidance over an entire Epistle. Moreover, it is seldom necessary to follow this learned critic through all his details, in order to ascertain his opinion. Dr. Wordsworth's Commentary however will suit the general student better; and it cannot be dispensed with by any. The purely English reader will derive much help from the "Paraphrase and Annotations" which pass under the name of Dr. Fell[e]; but which appear to have been the work of other hands. The paraphrase is unequal,—that of the Epistle to the Hebrews being the best. Many of the annotations are excellent.—But beyond a doubt, the best way to understand S. Paul's writings, is to read them constantly,—to learn portions of them (Ridley learned them almost *all*) by heart[f],—to compare his language in one place with his language in another,—and above all, to translate portions of his writings, for oneself, into English. This should be done in the manner of a paraphrase; taking care to distinguish from the inspired text what is added in order to make the course of S. Paul's argument intelligible to oneself.

On this subject, what precedes shall suffice. The enumeration of Commentators might be prolonged indefinitely. Some of the Puritan writers are by no means to be neglected. How important again are the passages collected by Wetstein in his valuable edition of the N. T.![g] Let those who have the work at hand to refer to, notice what light he throws on the fact that *barley* loaves supplied the food for the five thousand:—how strikingly he exemplifies the viciousness of Herod's entertainment, by the passages adduced on the subject of *dancing*:—and how unexpectedly he illustrates our SAVIOUR's dying promise to the repentant malefactor[h]. How precious again are the illustrations of Lightfoot and Schoettgen, derived from Rabbinical

[e] Edited by Dr. Jacobson, Oxford, 1852.

[f] "Mine own dear College," (wrote Ridley, shortly before his martyrdom,) "In thy orchard, (the walls, buts, and trees, if they could speak, would bear me witness,) I learned without book almost all Paul's Epistles; yea, and I ween all the Canonical Epistles, save only the Apocalypse. Of which study, although in time a great part did depart from me, yet the sweet smell thereof I trust I shall carry with me into Heaven: for the profit thereof I think I have felt in all my life-time, ever after; and I ween of late, (whether they abide there now, or no, I cannot tell,) there were who did the like. The Lord grant that this zeal and love toward that part of GOD'S Word, which is a key and a true Commentary to all Holy Scripture, may ever abide in that College so long as the world shall endure."—*Life*, p. 637-8.

[g] Amsterdam, 1751. 2 vols. fol.

[h] See his notes at pp. 876-7: 412: 818-20.

sources, contained respectively in the "Hebrew and Talmudical Exercitations" of the one; and the "Horæ Hebraicæ et Talmudicæ" of the other! Concerning the last-named work, the late Dean Lyall ventured to say that it "never ought to be off the table of the theological student[a]." But it is useless to extend this enumeration of books. Far rather does the present writer feel disposed to end as he began; namely, by assuring the student that he will profit most of all by what he teaches himself; or rather, *by what he allows the New Testament to teach him*. A single incident recorded by two or more of the Evangelists, broken up and arranged in parallel columns,—that is, harmonized,—*proprio marte*, will show a man more of the method of those blessed writers, than the occasional inspection of any existing Harmony. To have translated one of S. Paul's Epistles, (as already hinted,) will better acquaint him with the spirit of the great Apostle, than many treatises. The frequent use of the Septuagint, will afford more useful insight into the idiom of the inspired writers, than could be obtained from the labours of all who have written on the N. T. dialect.

One has no wish to magnify the importance of studying the N. T. in the original. One would gladly throw in one's lot with him who, in order to give more time to his bishopric of souls and to prayer, had surrendered the privileges of learning; and been content to grow wise unto salvation from the study of his English Bible only. Yet must it be stated that such an alternative is scarcely ever, if ever, presented to a man's acceptance; and that we are prodigious losers if we suffer so important a gate of knowledge as the Greek language, (which we have all forced open *once*,) to swing back, and become hopelessly closed. Remarks of this kind lose so much of their point unless they are supported by an example, that, (somewhat reluctantly,) one or two shall be offered: not curiously chosen, but the first which occur to the memory.

"All these are the beginning of sorrows[b],"—said our LORD, while delivering His great prophecy. But the word translated "sorrows," in the original is "*birth-pangs*." Now, all are familiar with S. Paul's declaration that "the whole Creation

[a] *Propædia Prophetica*, p. 100.
[b] Πάντα δὲ ταῦτα ἀρχὴ ὠδίνων. S. Matth. xxiv. 8.

groaneth and *travaileth* in pain together until now[c];" all know too that the end of the world is by our SAVIOUR called "*the Regeneration*[d];" and remember what is written about "a new creature,"—"new Heavens and a new Earth,"—and "the new Creation." A certain passage beginning, "A woman, when she is in travail hath sorrow, because her hour is come[e]," also presents itself. On a train of thought like this, a single burning word falling, kindles the whole in a moment. And the illuminating process does not terminate at once. That same Greek word, (the invariable word for *birth-pangs*,) recurs in S. Peter's speech on the Day of Pentecost, when "the *pains* of Death" are spoken of,—an expression derived from the xviiith Psalm[f]. This suggests the reason why CHRIST is called "the first born[g]," or "*first begotten* of the dead[h]:" which last expression again makes it plain in what sense S. Paul applies to our LORD's Resurrection those words of Psalm ii,—"Thou art My SON: this day have I *begotten* Thee[i]." Now, much of all this is inevitably lost to a man who has neglected to keep up his knowledge of Greek,—however slender it may have originally been.

At the Transfiguration, Moses and Elias are said to have discoursed with our LORD concerning "His decease which He should accomplish at Jerusalem[k]." But the Greek word for "*decease*," in this place, is "*exodus*;" and who perceives not that the very expression contains a homily?

Whether S. John meant to say, in his first chapter, that the Eternal WORD dwelt *among* us, or *in* us,—I will not venture to assert: but it is certain that by the term ἐσκήνωσεν, which we render "dwelt," the Evangelist implies that CHRIST "*tabernacled*" here below. Now this is suggestive: for will not the Feast of Tabernacles, then, have symbolized His Incarnation[l]? and thus, the three great Jewish festivals have corresponded with those of the Christian Church? An expression in the Epistle to the Hebrews,—"the veil, *which is His flesh*[m]"—straightway comes to mind; that veil which was rent in twain, when His flesh was

[c] Συνωδίνει. Rom. viii. 22.
[d] Ἐν τῇ παλιγγενεσίᾳ. S. Matth. xix. 28.
[e] S. John xvi. 21.
[f] Ὃν ὁ Θεὸς ἀνέστησε, λύσας τὰς ὠδῖνας τοῦ θανάτου. Acts ii. 24. See Horne's excellent note on Ps. xviii. 4.
[g] Col. i. 18.
[h] Rev. i. 5.
[i] Ps. ii. 7, quoted in Acts xiii. 33.
[k] S. Luke ix. 31.
[l] Compare 2 S. Peter i. 13, 14: and consider Acts vii. 46, (in the original).
[m] Heb. x. 20.

torn upon the Cross. Such instances might be multiplied indefinitely; but a large enumeration would be foreign to our present purpose. Only one more shall be added.

In the parable of the Prodigal Son, according to our version, the Father says,—"Bring forth the best robe, and put it on him[a]." But τὴν στολὴν τὴν πρώτην can only mean "the *first* robe,"—viz. that original robe of Righteousness which, when our Father Adam lost, he knew himself to be 'naked[b],' Attention having been thus awakened, and guided in the right direction, an expression in another parable comes to mind. We recal how it is said of the wounded man who fell among thieves,—not that they robbed him, but—that they "*stripped him of his raiment*[c]." Consider those places in S. Paul's Epistles where Baptism is spoken of as a *putting on* of CHRIST[d]; and you obtain an insight into an important department of doctrine. Certain allusions in the Book of Revelation[e], will be not unprofitably called to mind in connexion with the same places of Holy Scripture: allusions not the less precious because they are found in the book which closes the Canon; and of which it is the striking peculiarity that it does in so many ways reproduce the utterances of the earliest chapters of the Bible; stamping them, as it were, afresh, with the corroborative impress of the Spirit of Truth.

The object of the foregoing remarks has been to encourage the reader to make an effort to retain his knowledge of Greek; inasmuch as so much of the edification to be derived from the N. T. inevitably grows out of the very words which the SPIRIT has seen fit there to employ. And really, it would not be difficult to demonstrate from any page, chosen at random, how many interesting remarks are within the reach of very moderate scholarship. Thus, to keep to the page of the Gospel last quoted, the reader is requested to notice the significant recurrence of the verb θύω, (vv. 23, 27, 30,) which is there *translated* 'to kill,' but which properly *means* 'to sacrifice:' and that strong and unexpected term δουλεύω, in v. 29; which though not unreasonably rendered 'I serve,' in reality implies something more. Its prophetic meaning is well exhibited by Gal. iv. 25,—where the

[a] S. Luke xv. 22.
[b] Gen. iii. 21.
[c] S Luke x. 30.
[d] Gal. iii. 27,—which establishes the meaning of Rom. xiii. 14: Eph. iv. 24: Col. iii. 10.
[e] Rev. iii. 18: vii. 13: xvi. 15: xix. 8. Consider 2 Cor. v. 3.

notion of '*bondage*' is emphatically brought out. Lastly, look at that not very common word *εὐφραίνομαι*, recurring four times, (vv. 23, 24, 29, 32,) and meaning rather '*to feast*' than 'to be merry.' How striking is it to find that same word recurring in Is. liv. 1, (as quoted in Gal. iv. 27,) where the exhortation is made to that same Church which the poor prodigal set forth in emblem,—"*Rejoice* thou barren that bearest not." Was not the great Victim which was sacrificed on the occasion of *her* return, the subject also of all her joy?

The subject of Commentaries was introduced by a few remarks depreciatory of their importance; as well as discouraging to those who may be over-inclined to use them. Let it be further pointed out that there is a certain style of comment, and perhaps the most important of all, which *cannot* be supplied to any extent by a commentator; but which a thoughtful man is sure to make for himself,—unless indeed he allows his attention to be diverted from it by the suggestions of his adopted guide. An example will best show my meaning. A man has been reading the following words from the xiith of Genesis:—"Abram took Sarai his wife, and Lot his brother's son, and all the substance that they had gathered, and the souls they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came."

Now it is all well to adduce, (as Patrick does,) quotations from Pirke Elieser and Maimonides, on the former half of this verse; and on the latter half, to make two remarks,—one incorrect, the other irrelevant. (I mention Patrick as a commentator not unlikely to be consulted.) The affecting and the instructive circumstance here seems to be contained in what Scripture *omits;* but which the ordinary instincts of one's nature sufficiently suggest: namely, the patriarch's heavy trial in having to exchange the parental associations of Haran, for the unattractive and as yet untrodden land of Canaan. How must his heart have yearned back to "the land of his nativity," to "Ur of the Chaldees"! How uncongenial must the journey have seemed! how insecure, to venture with so large a retinue among strangers, and they, idolaters! how joyless must have been the very promise of possession; and how perplexing, in the case of one who had no son! . . . Such *reflexions,* (for they are no more,) give reality to

Scripture; make it a practical concern; and are more truly *useful* to a reader, than the most successfully established outline of the patriarch's route; or, on the other hand, vague encomiums on the patriarch's faith, which might just as well be introduced in connexion with any other passage in his history. If further remarks be desired, they will be suggested by the statement that Abraham took with him "*all his substance*"; which shows that it was a real removal into Canaan, without purpose or prospect of return: while the allusion to "*the souls they had gotten in Haran*," reveals the prolonged period during which the patriarch had tarried there, previous to entering the promised land; and supplies the imagination with an outline which it contemplates with reverent curiosity, and fills up as well as it knows how.

Or take another example, of a somewhat different kind. We read in Acts xii. 12–14,—"And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together praying. And as Peter knocked at the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice," &c. Now, what first strikes one in all this is the intimation that the house of the pious matron here mentioned, must have been a familiar place of resort for the early believers at Jerusalem: inasmuch as S. Peter, on being released from prison, proceeds thither at once; although it is so late at night. *Who* may have been assembled praying at her house on that occasion? Three of the names, at least, we can guess: Barnabas, for he was Mary's kinsman[a], and is known to have been at Jerusalem at this time[b]: —S. Paul, for Barnabas and he were already firm allies, (as we were told in the former chapter, and are again reminded in this[c];) and they were now sojourning at Jerusalem:—lastly, "John, whose surname was Mark," will have been there, for it was his home. What a training for that young man, by the way, to have been thus brought up among the chiefest of the Apostles! He must have been intimate with Simon Peter also, inasmuch as the latter was a frequent guest at his mother's house; a fact which is proved by the maid-servant who kept the door having recognized S. Peter *by his voice*. And since S. Peter

[a] Col. iv. 10. [b] Acts xii. 25. [c] Acts xi. 25, 26, and 30: xii. 25.

and S. John were always together, (as the sacred story shows, and S. John's appellation, ὁ ἄλλος μαθητής, proves,) is it not reasonable to infer that S. John, who was even now mourning his brother's recent martyrdom[d], was another of those who had assembled at the house of Mary on this occasion?

For we know *what* this little assembly of saints was praying for. This is discovered by a comparison of the last words of ver. 12, with ver. 5. Earnest prayer (προσευχὴ ἐκτενής) was being made *on behalf of S. Peter*. Could a more striking example of the efficacy of Prayer be appealed to in the whole Bible? Prayer brings an Angel down from Heaven!—It follows,—"When they had opened the door and saw him, they were astonished." "What were they astonished at?" once inquired a poor illiterate creature, (rich in faith!): "Was not *that* the very thing they had been praying for?".... Faith as a grain of mustard-seed must be rare indeed: for we find that these Apostles thought the damsel "mad," and were more ready to believe in the advent of a messenger from the unseen world, than in S. Peter's safety. Take notice then that GOD gives us more than we can either ask or think: for even if the liberation of S. Peter was the thing they prayed for, they cannot have imagined that it would take place instantly,—and that before their petitions, the iron gate of the prison would swing open at midnight, "of its own accord"!.....Shall we not notice also that while the name of many a mighty one is withheld in Holy Scripture, the names of so many *servants*, (Rhoda among the rest,) are recorded? From Rebekah's aged nurse Deborah[e], down to the runaway slave Philemon,—the eye of GOD is found to be upon the little ones of the earth; and lo, He gives to many of them already a place "in the LAMB's Book of Life!"

Now it is not pretended that the above remarks are profound. Rather, on the contrary, is the reader requested to observe how obviously they lie on the surface of the narrative: how entirely they are such as all may make, if there be but attention, ordinary intelligence, a competent knowledge of the Bible. But I am saying that remarks of this kind, however humble and easy, are really more useful, more conducive to the soul's health, than many of the recondite observations sometimes found in

[d] Acts xii. 2. [e] Gen. xxiv. 50: xxxv. 8.

commentaries; the results, it may be, of the most elaborate research, and the profoundest learning. Above all, they are such as every man may, if he will, *make for himself*.

There will arise occasions, doubtless, when we shall be *constrained* to have recourse to a commentary. If the object be to ascertain, on an emergency, the meaning of some very difficult place of Scripture, we have no alternative but to seek for the best annotation within reach, on that particular text. But I venture to assert that such a difficulty is exceptional: and, (what is even a more important consideration,) that a commentary will very seldom solve it. "If a passage shall remain, as assuredly some will, obstinate to the last against your struggles to wrest from it its meaning, then go to a commentator," says Evans, in his 'Bishopric of Souls': adding,—"And there, for a certainty, you will find it slurred over; while his book teems with lengthy explanations of other passages of which you needed no interpretation."

Let me be allowed to point out a yet "more excellent way" of understanding Holy Scripture, than by referring to commentaries.

It should be our practice, if a more profound acquaintance with the meaning of GOD'S Word be indeed our object, to take up from time to time, the approved sermon or treatise of one of our best Divines on some great subject; carefully noting the light which it throws on Scripture, and making a register of the places which it specially explains. This is a far more satisfactory way of approaching the dark places of Holy Writ than the desultory method of studying each single passage by the necessarily imperfect and partial light of a "note." The writer, if he be 'a master in Israel,' will illustrate every important place which bears upon his main subject; will assign to each its proper value, and put it in its proper light. The great treatises of Bp. Bull; many of the Sermons of Bps. Andrewes and Sanderson; — Dr. Mill's five Sermons on the Temptation: — such writings as these, I repeat, are an infinitely better introduction to the meaning of Scripture, than the habit of dipping into a commentary. The reason is obvious. Bethell and Wall, in their respective works on Baptism, fully explain *all* the places of Scripture which bear on the subject: and he who reads them

attentively, masters not merely one, nor even many *texts;* but *a whole subject,* a *whole class of passages.* The same thing may be said emphatically of the readers of Hooker and Pearson. Our LORD's sayings during "the great Forty days" have been admirably discoursed of by Dr. Moberly[a]. Let any one attentively read his pious volume; and he will feel that he has learned to appreciate something of the height and depth of our LORD's recorded utterance.—He who should study the works of our greatest Divines in this spirit, would obtain a profounder knowledge of the Bible than he could have acquired by any other method. "For I am persuaded," said Lord Bacon, "and I speak it with an *absit invidia verbo,* and no ways in derogation of Antiquity, but as in a good emulation between the Vine and the Olive, that if the choice and best of those observations upon texts of Scripture, which have been made dispersedly in sermons within this your Majesty's island of Britain by the space of these forty years and more, (leaving out the largeness of exhortations and applications thereupon,) had been set down in a continuance, it had been the best work in Divinity which had been written since the Apostles' time[b]." The exegetical strength of Anglican Divinity, in fact, is not to be sought for in commentaries,—a department in which we are clearly deficient; but in the sermons and treatises of our ablest divines. On this entire subject of the elucidation of Scripture, however, there seems to exist such a grave and growing misconception, that the reader's attention is respectfully invited to the remarks which follow.

To *interpret* the Word of GOD, is the true function of a Divine: to write a series of *critical remarks* upon it, is the office of a secular critic. The work of sacred Interpretation has grown less and less, the labour of secular Criticism more and more popular among us; and the prevailing notion seems to be that the Divine Oracles have been adequately explained when illustrative matter has been accumulated out of the works of travellers, the remains of antiquity, the collections of naturalists, chronologers, and geographers. Let but philology and ethnology lend their aid, and a liberal set of references to German writers be added,

[a] *The Sayings of the Great Forty Days, between the Resurrection and Ascension, regarded as the outline of the Kingdom of God,* &c. 8vo. 1846.

[b] *Advancement of Learning,* ed. 1828, p. 268.

and all has been accomplished.—Without disrespect to compilations of this class, even when they aspire to the title of "Commentaries" on Scripture, (to which they have no claim,) let me be permitted to point out this single circumstance which seems to be generally lost sight of: namely, that the utmost which criticism of this kind can ever hope to effect, is to put modern readers almost on a level with the vulgar of that generation to which Scripture, (presenting *then* exactly the same difficulties as *now*, and standing just as much in need of an interpreter,) was originally addressed. *Almost* on a level, I say; not quite: for a picture of the plain on which Jericho once stood, (but stands no longer,) is not quite as great a help to realizing the scene of S. Luke xix. 1–10, as the (once familiar) sight of Jericho itself would have been. To be shown a representation of a sycomore tree, and to be furnished with its botanical designation; also to have the nature of a publican's calling explained to one; all this is not to know quite as much on either subject as was once familiarly known to the meanest inhabitant of Palestine. But an illustration will perhaps make my meaning plainer.

The Ethiopian understood *the text* of Isaiah liii. 7, 8, (the sense, I mean, of the prophet's *words*,) as well as Philip the Evangelist. Accordingly, his question was,—"I pray thee, *of whom speaketh the prophet this?* of himself, or of some other man?" He did not invoke the aid of a philologer. A 'guide,' as he himself declared [a], *an interpreter* of Scripture,—was what he wanted. Is it not plain therefore that an engraving of the scene of the incident alluded to,—a dissertation on the geographical limits of Ethiopia,—a note to inform us that the second syllable in 'Candace' is short,—together with a vignette of the kind of chariot in which the eunuch was possibly sitting, and of the kind of roll in which he was probably reading, as well as of a coin (if it existed) of queen Candace herself:—is it not plain, I say, that illustrations of this kind, however ably executed and set off with all the graces of a graphic pen, instead of admitting us to a share in Philip's discourse, do *not nearly* put us moderns on a level with the meanest slave who waited on the Ethiopian, and in stupid wonder observed the scene at a distance? Who

[a] Acts viii. 31.

sees not that the work of *Interpretation* is still to come, when helps of this class have been multiplied to any extent?..... And yet, the men of this generation seem supremely ambitious of that slave's privileges; terrified, beyond expression, at the bare idea of being invited to take a seat by his master's side, and listen to Philip! To judge from the favour which picture-books enjoy at the present day, and to read the curious remarks which pass for comments on Holy Scripture, one would really conclude that men supposed that the Bible might be very well interpreted without reference to the decisions of Theology. There seems to exist even a species of jealousy of the Theologian's function; a vague kind of dread of his method, and suspicion of his lore. The ideal of a good commentary in the popular estimation seems to be a book which shall advance no opinions which have ever been controverted; which shall keep clear of dogma; which shall confine itself to matters on which Christians of all denominations are agreed. (Happy commentary!)

So mistaken a view of the commentator's office may be left to cure itself. The hungry soul will proclaim at last that it has been cheated of its bread. But of late years, a new and yet more preposterous phase of the question has been actively developed. The belief has been sedulously inculcated that the advance of 'Science' is destined to work some great change in Biblical Interpretation. We are never favoured with any precise anticipation *how* this is to be effected; nor indeed does any one pretend that the Bible deals largely with scientific matters. On the contrary, all must have been struck by "its evidently restricted limits, and almost exclusive attention paid to its own proper end alone; its disregard, apparently intentional, of all subordinate subjects; affording on all such only the scantiest and shortest notices which the necessity of the case demanded[b]." Notwithstanding this, writers of a certain school are never weary of hinting that 'Science' and the Bible stand in a hostile attitude to one another, and that of course the Bible will ultimately have to give way. This strange notion, rather this dangerous fallacy, has been stated and re-stated until some people seem to accept it as an axiomatic truth. Respectable

[b] Miller's *Bampton Lectures*, p. 80.

authors permit themselves to anticipate that the sacred records "especially the Semitic portion," will have to "submit to a wider interpretation," "in order to harmonize with *the irrefutable conclusions of Science*[a]." Physical Science in short, (seldom represented by any really scientific man,) sets herself above the Bible, and claims the office of a judge towards it. It is not everywhere that she *can* plant her foot; but wherever this is possible, she is at once arrogant and imperious. The six days of Creation she declares inconsistent with the facts of Geology,—which is simply not true. The Deluge she pronounces impossible; and she rejects as incredible the narrative of what befel the cities of the plain. She makes no secret of her wonder how the world can be so foolish as to believe in the history of the Exode. She denies that the sun can, in any sense, have 'stood still.'

This is so solemn a subject that we may scarcely confess how ludicrous seems the attitude of Physical Science when brought face to face with the revelations of GOD. She cannot comprehend one of them. The very language of the Bible she does not altogether understand. All her remarks are childish, nugatory, beside the purpose. She is simply out of her element; and has evidently mistaken her vocation.

For (can it require to be stated?) we are not in the least degree concerned to *account for* the marvels of Scripture; to explain *how* they came to pass. We do not heed the explanations which Physical Science in her respectful moments is disposed to offer. What natural forces, at the bidding of the Author of Nature, brought about the Deluge; or overthrew Sodom; or delayed the phenomenon which astronomers (inaccurately) call 'sun-set,' and prolonged the daylight, as recorded in Joshua x. 12–14;—the *rationale* of all these things, regarded as physical phenomena, we are altogether indifferent about. We should as soon think of demanding a scientific explanation of the dazzling glory which surrounded the Son of Man on the holy mount; or of the mysterious darkness which attended His Crucifixion. Even if a satisfactory explanation were volunteered, we should reject it as a thing wholly irrelevant

[a] Dean Milman, *Latin Christianity*, vi. 633,—quoted by Dr. Colenso.

and useless. It might be a great curiosity indeed; but it would be a far greater impertinence.

Physical Science then mistakes her office when she presumes to sit in judgment on the wonders recorded in the Bible. They are for faith to feed upon, and for piety to discourse of, and for sacred learning to illustrate: *not* for Natural Philosophy to dispute about, much less to deny. . . . . Consider the miracle of the Incarnation, whereby it came to pass that that holy thing which was born of the Virgin Mary was called the Son of GOD; behold Him crucified, dead, and buried: bursting the bonds of the grave on the third day,—eating and drinking with His Disciples[b],—and finally ascending up into Heaven. We *believe* all this on the sure word of GOD: nay, it is the foundation of our dearest hopes. We build upon these sacred truths our loftiest teaching also, and seek hereby to win men to CHRIST. But what has *Physical Science* to do with all this? or rather, what care we for her prating about these matters, which confessedly she does not understand? They do not fall within her province; and if she should discourse of them ever so well, her comment would be tasteless and irrelevant. How utterly foreign to the great doctrine of the Ascension, for instance, would be the very best attempt *to explain it on scientific principles!*

We may be asked,—Does then the Author of Scripture require at our hands an unreasoning faith, or expect us to believe impossibilities? Is it pretended that the disclosures of Holy Writ may be contradicted by other well ascertained facts, and yet be true? Or can it be unlawful for Natural Philosophy to consider the problems of the Bible?—Certainly not, we answer. Far be from us an irrational faith. We believe nothing contrary to reason. *Phenomena,* be it remembered, are not necessarily the *facts* they are taken for: and Physical Science may do what she will, except set herself above GOD's Word. Let me try to put this entire question in a somewhat clearer light.

We receive the Bible at the hands of the Church, (its witness and keeper from the beginning,) as a Divine Revelation. It is declared to be such by Evangelists and Apostles, by our SAVIOUR CHRIST Himself. It professes to come from GOD. All History bears witness to its truth. Type and Prophecy yield their

[b] Acts x. 41.

solemn attestation. The spectacle of a world submitting itself to the doctrines of the Bible, and thereby becoming remodelled, is in itself a system of evidence which can only be accounted for in one way. The Bible has addressed itself successfully to men of every age and every clime. It has evoked the profoundest utterances of piety, and wisdom, and learning. Its unearthly power is proclaimed by the loftiest and the most lowly. Its adaptation to the wants of man, is as extraordinary, as its texture is unique and its appearance unpromising. Our very spirits within us bear emphatic witness that the Bible is a message sent from GOD.

Now, the heart once fully convinced that it is in possession of a Divine Revelation, refuses to listen to the captious cavils of unbelief, although wearing philosophic robes, and speaking in a loud imperious voice. It *believes* implicitly that everything contained in the Bible, however extraordinary, is true,—*because* it is contained there. No arguments addressed to the mere reason could now strengthen its convictions; for the reason has been thoroughly convinced already of the entire reasonableness of Faith. When Faith has once heard her SAVIOUR emphatically declare "Moses wrote of Me,"—she only inquires "*Where* LORD?" What cares she, what can she care, for the unsupported asseverations of a stranger who contradicts those words of CHRIST, and advances an arrogant opinion that Moses *wrote not* of Him?

To return to our proper subject, therefore,—we cannot help being struck by the contrast between the method of *Divine Wisdom* in dealing with the Word of GOD, and that which calls itself the method of *Physical Science*. Concerning the Deluge, for instance, Inspiration declares that GOD's saving of Noah and his family in the ark when He drowned a sinful world, is a proof that He knows how to distinguish between the godly and the ungodly[a]. Divine Wisdom further foretels that just as it fared with the world in the days of Noah, so will it fare with mankind at the sudden Coming of the Son of Man[b]. An inspired interpreter adds that the Flood was a type or figure of Baptism,—the baptismal waters being the instrument of our safety as the waters of the Flood were instrumental in procuring

[a] 2 S. Pet. ii. 5, 9. [b] S. Matth. xxiv. 37–39.

the safety of Noah and his family[c]. Such are some of the remarks on the narrative in Genesis which the Bible itself supplies. God Himself had long before, (namely, in the days of Isaiah,) made His faithfulness to Noah the pledge of His abiding mercy towards His Church:—"As I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee[d]." So that Divine Wisdom by its handling of this portion of Holy Scripture shows us that its use is for our warning and encouragement in daily life, and for our instruction in sacred mysteries.

And now let us hear "geological, mathematical, and physical Science" discoursing on the same lofty theme. "If only a man allows himself to 'think' upon the subject," (writes a distinguished champion of such lore,) "and to realize to his own mind the necessary conditions of the supposed event, he will need only a common practical judgment to convince him that *the story which is told us in the book of Genesis, is utterly incredible*[e]." The critic adds several notable remarks concerning the difficulty of storing and keeping fresh litter (!) in the ark: concerning bad ventilation, and the inconvenience of a window which was not furnished with glass; with other observations of the same apposite and curious kind.

One instance more shall suffice. A flood of water, it may be said, is a physical problem which Physical Science may surely discuss if she will. Turn we then to a narrative of a different kind. The history of the Exodus from Egypt into Canaan is circumstantially related in four books of the Bible: rehearsed in the Psalms, in Nehemiah, and in the Acts[f]; and alluded to, more or less in detail, throughout all the rest of Scripture. The chief transactions which attended it are spoken of in Joshua, in Judges, in Samuel, in Kings, in Job; in the Psalms repeatedly; by Isaiah and Jeremiah, Ezekiel and Daniel; by Hosea, Amos, Micah, and Malachi, and indeed by the prophets generally,—who employ them for rebuke or for exhortation. Our Lord and His Apostles again and again comment upon the history of the Exode. Some of our Saviour's loftiest teaching is in fact based

[c] 1 S. Pet. iii, 20, 21. [d] Is. liv. 9. [e] Dr. Colenso, II. p xix.
[f] Ps. lxxviii and cvi. Nehem. ix. Acts vii.

upon it[a]; while many of the most striking specimens of Apostolic exegesis grow out of its details[b]. S. Paul, after rehearsing the main facts of the story, declares that "all these things happened unto them for our ensamples, and they are written for our admonition[c]."

And now, once again, what has *Physical Science* to say to all this? Very little truly. What chiefly strikes her is the utter *improbability* of the whole transaction. How (she asks) could so many men have travelled? where could they have encamped? wherewith could they have been sustained? who provided them with 'drainage,' 'water-pipes,' and 'salt'? And then, how about their cattle? In short,—"We have" (she says) "only once for all deliberately to face this question, . . . and we shall see *the utter impossibility of receiving any longer this story of the Exodus as literally and historically true*[d]."

Such,—with whatever modifications,—is invariably the method of Physical Science. Even where she believes, it is after a most unlovely fashion of her own. Her *reason* is convinced; that is all: and she favours us with some remarks on the shallowness of the Red Sea near Suez; on the effect of wind; and on the deposition of something like manna at the present day in the desert;—in order to show us that the narrative is not quite so unreasonable as it seems. The *general historical truth* of this or that part of Scripture, she seems to think it a great matter she should condescend to admit. When she has made the notable discovery that the narrative is *in the main* possibly true, she turns the page,—not for a further revelation, but in search of some fresh problem whereon she may make trial of her wit. Intellectual exercise, not spiritual edification, seems to be her object.

So far from accepting the popular notion that the advance of Physical Science is destined to produce a new æra in the Interpretation of the Bible, I am prepared to assert the direct contradictory; viz. that *no advances of Physical Science will ever affect the Science of Sacred Interpretation at all. Then* only will a sacred critic lay himself open to correction by the self-styled man of

[a] S. John vi. 30–51; also iii. 14, 15.
[b] See 2 Cor. ii. 13–17: viii. 15. Rom. x. 4–10. 1 Cor. ix. 1–11. Also Heb. xi. 29.
[c] 1 Cor. x. 1–11. Compare S. Jude ver. 5.
[d] Dr. Colenso, II. p. 169.

'Science,' when, forgetting his proper province, he attempts to give a philosophical account of the wonders of Revelation. But, be it observed, by so doing he surrenders his office as a *Divine*. He comes abroad in the garb of a *Natural Philosopher;* and must expect to find himself tossed hither and thither on the billows of speculation. "The advance of [physical] Science," I repeat, ought to open a Theologian's eyes to the danger of attending to the suggestions of physical Science; and convince him of its unfitness ever to become his ally in the work of Biblical Interpretation. But inasmuch as the subject-matter of Theological Science is one, and that of Natural Science quite another, it is logically *impossible* that the legitimate decrees of either should ever interfere with those of the other. As well might it be expected that the convulsions of Nature which shake this lower world will at last disturb the deep calm of Paradise, as that the fretful progress of Mankind in investigating physical phenomena will produce any effect on the Interpretation of GOD'S Word.

What has been said amounts to this:—that the Bible should be studied with the utmost possible attention, and in a spirit of profoundest humility:—that inasmuch as the HOLY SPIRIT must, after all, be allowed to be the best Interpreter of His own meaning, the student of Divinity should be supremely attentive to the specimens of Inspired Interpretation which the N. T. contains:—that it seems advisable to make but a sparing use of commentators; but, when these must be resorted to, that the Ancients are, generally speaking, more trustworthy guides than the moderns:—that the constant laborious study of the Bible itself will prove the most valuable aid after all:—and that, preferable to the use of Commentaries on isolated texts, is the study of Treatises on large subjects. Lastly, it has been pointed out that graphic illustrations of Scripture, whether effected with the pencil or the pen, are not to be accepted as interpretations of its meaning; and it has been shown that Physical Science quite mistakes her vocation when she addresses herself to the criticism of the Bible.

CHAPTER II.

INSPIRATION.—THE TEXT OF SCRIPTURE.

Ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

HAD this volume appeared as soon as it was written, (namely about four years ago,) its author would not have thought it necessary to introduce anything on the subject of INSPIRATION, or concerning the TEXT OF SCRIPTURE; but the unhappy controversies of these last days have rendered a different course imperative. To handle either topic fully within such limits, is obviously impossible; but for a few strong words of warning on the former subject, room must be found. And further, in order to warn men against the sophistries of those who seem to delight in insinuating the untrustworthiness of the letter of Holy Writ, a few more pages shall be inserted.

I. Something has already been offered concerning the texture and substance of the Bible, to which a casual reader must be referred back[a]: for it is presumed that the *facts* there submitted to his consideration furnish the best groundwork for the remarks which follow.

In all that goes before, I have been content to assume that the Bible is recognized by the Christian student as the very 'Word of GOD,'—by which name it is habitually designated in our Prayer Book, and in every other accredited formulary of the Church. It professes, in countless places, to be inspired by the

[a] See pp. 6–10.

HOLY SPIRIT [b],—in which respect it differs essentially from every other book which is known to exist. Accordingly, it delivers long messages from GOD; each being prefaced by an august intimation of its Divine origin.[c] The *word* 'Inspiration' does indeed nowhere occur in the Bible: but, (what is a vast deal more to the purpose,) *the language of its human authors is repeatedly and expressly ascribed to* GOD.[d] The O. T. is not only emphatically canonized by our SAVIOUR CHRIST; but is exclusively claimed by Him as bearing witness throughout to the events of His Incarnation.[e] Should not the testimony of the Eternal SON command the absolute homage of our hearts?..... On this entire subject so much has recently been written, that I am the less inclined to enter upon it in detail. Neither indeed is it necessary here to vindicate *the Inspiration* of Scripture. These pages are not addressed to unbelievers. Men who do not ex animo receive the Bible as inspired, should not presume to become professors of sacred Science.

But then, it may not be lost sight of that there are not a few who while they freely admit the Inspiration of the Bible, entirely evacuate the value of their admission by the strange meanings which they arbitrarily impose upon words which in reality mean something quite different. They show by their glosses that they do not in fact believe Scripture to be, in S. Paul's sense of the word, 'inspired' at all: for they argue concerning it as if Man, and not GOD, were its true author. Now, that men were the immediate authors of the several books, is what no one was ever heard to deny; but when S. Paul says *πᾶσα γραφὴ θεοπνευστὸς*, [f] he proclaims that, mediately, *their one Author was* GOD.—No one

[b] *E. g.* Gal. i. 1, 11–17: ii. 2, 7–9. 1 Cor. xv. 3. 2 Cor. xii. 1. Ephes. iii. 3. 1 Thess. iv. 15. 1 Tim. iv. 1, &c. &c.

[c] Jer. ii. 1: iii. 6: vii. 1, &c. &c. &c.

[d] As in S. Mark xii. 36. S. Luke i. 68, 70. Acts i. 16: iii. 18, 21: iv. 24, 25: xxviii. 25. Heb. iii. 7: v. 10: ix. 8: x. 15. 1 S. Pet. i. 11. 2 S. Pet. i. 21. Cf. S. Matth. x. 20. S. Mark xiii. 11.

[e] The reader will find it worth his while to refer to the following places in the Gospel: S. Matth. xxvi. 24, 31, 54. S. Mark xiv. 21, 49. S. Luke iv. 21: xviii. 31 to 33: xxii. 37: xxiv. 25 to 27, and 44 to 46. S. John v. 39 and 46: xiii. 18: xv. 25: xvii. 12.—(With S. Luke xxii. 37, should be compared S. John xix. 28 and 30; and for the phrase *τὰ περὶ ἐμοῦ*, [*γεγραμμένα*, see Acts xiii. 29, and S. Luke xxiv. 44,] see also S. Luke xxiv. 27, 44. S. John v. 46. Acts xxviii. 23.)

Scarcely less remarkable are the following, where however CHRIST is no longer the speaker:—S. John i. 46: xx. 9. Acts iii. 18: xiii. 27 to 29: xvii. 2, 3: xviii. 28: xxvi. 22, 23. 1 Cor. xv. 3, 4. 1 S. Pet. i. 11.

[f] 2 Tim. iii. 16. ('*Every* Scripture [is] inspired by GOD.')

ever thought of ascribing S. Paul's Epistle to the Romans to *Tertius;* although it was he incontestably, and *not* S. Paul, whose fingers wrote it. [a]

Not to dwell further upon unfaithfulness which is at once patent and revolting, my present object is rather to call attention to (what I must needs deem) the inconsistency of those who, freely admitting the Divine Authorship of Scripture, yet contend for its liability to abundant faults and inaccuracies. One should like to know by what authority these persons presume to assert that some parts of the Bible are trustworthy, and some not. Still more does one desire that they would distinctly specify and enumerate the several places they have in their mind. But not one of them has ever dared to do this. A right reverend writer, after excluding the *Natural Philosophy* of the Bible from the sphere of Inspiration; together with its *historical facts, sacred or profane*, unless involving a point of faith or practice; (and so far, a late Irish Archbishop agreed with him;)—adds that "*the reasoning* of the inspired writers may be also considered safely as their own." [b] Another right reverend author informs us that "where the Apostles treat of *the common occurrences of life*, and such things as have *no relation to Divine truths*, they were not inspired": also, "when they make slips of memory in matters of no consequence." A yet more recent critic would exclude "*matters of common history, of numeration, of chronology, of genealogy* [c]." But why,—it may be respectfully asked,—*why* should the Divinely inspired page suddenly become an uninspired and erring record because natural phenomena are alluded to? Is not the GOD of Nature competent to speak about his own works? And if the historical parts of the Word of GOD are not inspired; if neither its numbers, nor its chronology, nor its genealogical details are trustworthy,—What becomes of our confidence in the first seventeen books of the O. T., and the first five of the New? How much again will survive of the sixteen prophetical books, or of S. Paul's fourteen Epistles, when "historical facts, sacred or profane," and "the reasoning of the inspired writers," have been eliminated; together with allusions to the "common occurrences of life"; and in short whatever (any man may choose to think) "has no relation to Divine

[a] Rom. xvi. 22. [b] Bp. Hinds. [c] Dr. Vaughan.

truths?" Such a suicidal view of the nature and office of Inspiration refutes itself. Far be it from us to pass a severe sentence upon similar opinions: but we claim the liberty to point out that, when stated in words, they bristle with unproved and unmanageable assertions from end to end. What warrant have we for assuming that the words of some parts of Holy Scripture were divinely suggested, and not of others? or that the Book of Life may contain actual mistakes in matters of Science or History? Where then does Truth begin, and falsehood end? and with what propriety can an erring record be called 'the Word of GOD'?

We sometimes meet with the same doctrine, (namely, that the inspired Scriptures are not infallible,) stated in a far less offensive manner: but let it be carefully noted that the doctrine *is* the same, whether a greater or a less amount of fallibility is contended for. The difference I say between what went before and what follows, is only one of *degree*. Thus, an esteemed living Divine claims it to be "a question in which we may safely agree to differ, whether or not every book of the O. T.,"—(and why not of the *New?*)—"was written so completely under the dictation of GOD'S Holy Spirit, that every word, not only doctrinal but also *historical* or *scientific*, must be infallibly correct and true." We have no wish to quarrel with one who so states the problem;—(although it is obvious that he has no logical 'locus standi';) and yet, when we find the same writer in the same breath declaring that "with all the pains and ingenuity which have been bestowed upon the subject, *no charge of error, not even in matters of human knowledge, has ever yet been substantiated against any of the writers of Scripture*,[d]" —we are altogether at a loss to divine why he should still *suspect* of error that which he confesses was "written under the dictation of GOD'S Holy Spirit." For,—Do we know anything of *degrees* of Inspiration? And,—*Is it credible* that "GOD'S Holy Spirit" should dictate what is *not true?* And,—Considering that Genesis (for instance) is none other than 'history' from beginning to end, how can it be proposed to withdraw '*historical*' words from the influence of the authorship of GOD'S Holy Spirit?

The mildest form perhaps in which the fallibility of Scripture

[d] Prof. Harold Browne, *Aids to Faith*, p. 317–8.

could be insinuated, remains to be noticed. An excellent living annotator on S. Paul's Epistles, remarks concerning the expression θεοπνεύστος, (2 Tim. iii. 16,) that it "does not exclude such verbal errors, or possibly such trifling historical inaccuracies as *man's* spirit, even in its most exalted state, may not be wholly exempt from." ('Verbal errors' and 'historical inaccuracies' again!) "It still does certainly assure us," (he straightway adds,) "that these writings, as we have them, are individually pervaded by GOD'S Spirit; and warrants our belief that they are τὰς ἀληθεῖς ῥήσεις Πνεύματος τοῦ Ἁγίου[a],—and our assertion of the full Inspiration of the Bible." Truly, an ampler admission could not be desired. And yet, how is it possible to withhold the respectful remonstrance which rises to our lips when we read such words?—You 'assert' that the Bible is '*fully* inspired': you admit that its books 'are individually pervaded by the Spirit of GOD'; and you 'believe' accordingly that they are '*the true sayings of the* HOLY GHOST.' You lay your finger on no single verbal error, or historical inaccuracy. On the contrary, you dwell on the meaning and importance of every particle of Holy Writ as laboriously as if you held with the great Casaubon, "nihil in Scripturis esse otiosum; non dictio, non dictionis forma, non syllaba, non litera." *Why* then do you contend for imperfections,—for "verbal errors," and "trifling historical inaccuracies,"—in the Bible? May not the well-known principle of English Law, that every man shall be accounted innocent *until he has been proved to be guilty*, be extended to the Word of GOD? Can it be right,—is it reasonable,—to suspect "*the true sayings of the* HOLY GHOST" of falsity and error?

For really this vague insinuation of verbal inaccuracy, and trifling mistakes in matters of history, is a thing to the last degree arbitrary and unreal. *Which* are the difficulties which it is intended to meet? Surely, we may be allowed,—nay, we have a right,—to insist on their production! So faint an expression of doubt cannot of course offend; but why, side by side with a vehement assertion that the language of Scripture is the language of the HOLY GHOST, are suspicions gratuitously promulgated which are all but inconsistent with that belief? For *who* shall set limits to these "*verbal* errors"? *Who* shall decide

[a] Clem. Rom. I. 45.

which are "*trifling* historical inaccuracies,"—which are not? Who will take upon himself to open the sacred pages, and declare concerning *any* "matters" which he finds there, (e. g. a proper name which occurs twice in Gen. xlvi. 17,)—These "*have no relation to Divine truths*"? Once admit *the principle* that the sacred writers may have erred, and what right have you to complain if your neighbour *seems to you* to abuse it? Why timidly leave the house-door ajar, instead of either bolting it, or setting it wide open, at once?

Of course, if a single error had ever been proved to exist in Scripture, we could not write thus: but it has *not*. Of known *textual* inaccuracies,—or of errors which may reasonably be assumed to have crept in from the carelessness, ignorance, mistaken zeal, or officiousness, of copyists, critics, editors, printers, —what need to say that we do not now speak? Why confuse things utterly distinct?

Nothing, it will be observed, has been hitherto said in support of any '*theory* of Interpretation.' In truth, I have none to offer; nor have I ever met with any which seemed deserving of serious attention. Above all, I cannot see that a theory is *needed*. Admirably has it been remarked by Hooker concerning the sacred writers,—"GOD, which lightened the eyes of their understanding, giving them knowledge by unusual and extraordinary means, did also miraculously Himself frame and fashion their words and writings; insomuch that a greater difference there seemeth not to be between the manner of their knowledge, than there is between the manner of their speech and others[b]." It may surely suffice us to accept the Bible simply as *the Word of GOD*. We shall gain nothing by distinguishing between Revelation and Inspiration,—whether dynamical or mechanical; or by prescribing offices for the inspiration of suggestion, of direction, of elevation and strength, and of superintendence only[c]. Why speculate how much is to be assigned to the 'human', how much to the 'Divine element'? or conjecture as to the liabilities of man's spirit to error 'even in its most exalted state'? Why perplex ourselves with a theory of illumination and dictation; or invent such a paradox as a Bible which shall be inspired in a different degree in different parts of the

[b] *Works*, vol. iii. p. 661. [c] Bp. Daniel Wilson.

page? Let us beware how we commit ourselves to *any theory of Inspiration whatever* ..... All the strange notions above enumerated testify to nothing so much as Man's impatience of a Divine mystery; his restless eagerness to get between GOD and those whom GOD inspired, in order to witness the nature of the process, and if possible to find out *how* He did it. In vain are we warned that this thing was wrought in the secret council-chamber of the ALMIGHTY; and that we may not enter there and live. 'Cœlum ipsum petimus stultitiâ.'

We shall not be acting unwisely, if we presume,—until the contradictory shall have been satisfactorily demonstrated, (which we may be persuaded it never will be,)—that the Bible is a book equally inspired by GOD'S Spirit throughout: while it seems only the act of ordinary piety and reverence to suppose that what is the language of the HOLY GHOST must be infallible also. We cannot bring ourselves to believe that *any* errors are to be looked for in those many books of Scripture whose one Author is confessedly— GOD. As for a "*very few* statements, purely historical, minute, and isolated,"—"absolutely unconnected with religion or morals,"—which have sometimes troubled critics, *their very fewness and minuteness* ought to open men's eyes to the gross improbability that these can form exceptions to a rule else universal; and which, if it is to stand, can from its very nature admit of no exception whatever .... For our pertinacity on this head, we shall doubtless be ridiculed by some, and charged with 'Bibliolatry' by others; while a third set of critics will condescendingly assure us that we mistake the question, and are contending for a shadow. It must suffice to declare that after patient study, we are constrained to think quite differently; and to remark that if we err, we err with the best Divines of every age of Christendom..... How it has fared with *the copies* of the Scriptures of either Covenant is evidently a distinct question.

In conclusion, attention shall be invited (not for the first time,) to a solemn analogy which usefully illustrates the problem before us. I allude to *the union of the Divine and the Human Nature in the one Person of* CHRIST. Not in vain, truly, was He called 'the WORD of GOD.' (Rev. xix. 13.) That name may have been specially *intended* to remind us of the singular parallel which subsists between the written and the Incarnate Word.

ON

For it is undeniable that the Word written stands out among books, as the WORD Incarnate stood out among men,—quite alone. In its offices moreover, and in its reception at the hands of mankind,—in its difficulties, and in its perfections,—in its seeming weakness, and in its real power,—the Gospel may be most usefully illustrated by a reference to the history of Him whose Life, and Death, and Resurrection it sets forth. But I am concerned at present with only one hard problem, namely, the *Inspiration of Scripture:* and I invite men to consider whether the (so-called) Divine and Human elements in Holy Writ are not strikingly paralleled by the union of the two Natures in the one Person of our LORD.

How then did it fare with the Incarnate WORD? Was His Divine Nature ever absent? or was it ever present in less than full measure? Was He *less* the SON of GOD when He thirsted at Samaria's well, than when He stilled the storm? If He was the Anointed JEHOVAH when He cried, 'Lazarus, come forth!' He was *also* the Anointed JEHOVAH when, a minute before, He was observed to weep! Surely, it was 'the SON of GOD[a]', 'the Prince of Life[b]', 'the LORD of Glory[c]', yea, '*God*' Himself[d], —whom the Jews crucified! Finally, He was absolutely without fault or error of any kind, whether trivial or great..... Apply this, in the way of analogy, to Holy Writ: and acknowledge that *it* also is equally Divine, equally inspired by the Divine Spirit throughout: that it is nowhere destitute of the attribute of Inspiration: that it is absolutely faultless and infallible, from the alpha to the omega of it. Those who accept the proposed analogy, and plainly deny in our LORD's Humanity "the existence of *the faintest trace of sin, or of moral or mental imperfection*[e]," are constrained to admit the absolute faultlessness of Scripture also: for surely, the correlative of 'error or inaccuracy' in the written Word is 'moral or mental imperfection' in the WORD Incarnate[f]!..... We cannot explain *how* those two perfect natures co-existed in the Person of the WORD Incarnate. Neither, I am persuaded, shall we "by searching

[a] Heb. vi. 6. [b] Acts iii. 15.
[c] 1 Cor. ii. 8. [d] Acts xx. 28.
[e] Bp. Ellicott in *Aids to Faith.*
[f] The HOLY SPIRIT constantly makes '*truth*' the correlative of '*unrighteousness.*' See 1 Cor. xiii. 6,—οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ. So S. John iii. 21: vii. 18. Rom. i. 18: ii. 8. 2 Thess. ii. 12. 1 S. John i. 6.

find out" how, in the written word there can co-exist the Human and the Divine element,—so indissolubly by GOD joined together, that Man can never more put them asunder. Our Saviour CHRIST, to look upon, was (it may be humbly supposed) not altogether unlike any other of the sons of men. So, in its external aspect, does it fare with the Bible. The several books, differing remarkably in style, remind us of the idiosyncracies of their several human authors. But as GOD was present wherever the Son of Mary was, so is GOD's Spirit present everywhere in Scripture, interpenetrating its every word and letter.—The subject-matter of the written Word differs,—being now seemingly an ordinary narrative; now a prophetic message proclaiming itself to come directly from the mouth of GOD; just as the actions of the WORD Incarnate differed,—being at one time, to all appearance, ordinary human actions; at another, clear displays of Divine Power, a laying bare of the Almighty Arm. But the point to be noticed in this sublime analogy, is, that as GOD was universally present with the Incarnate WORD, so is He invariably present with the Word written. The Word must therefore be infallible throughout,—because it is throughout Divine.

Some persons have perplexed themselves by importing into this question a difficulty which assuredly does not belong to it. If GOD be indeed so present in Scripture as we have represented, then (it is illogically argued) the sacred writers must have been mere mechanical agents, who would all have had their faculties overruled to write in the same style; or, if they were Evangelists, to write the self-same things in the self-same words. But this is a mere instance of arbitrary assertion; unsanctioned by reason, and (according to our view) disproved by experience. "That the contents of the Gospels are *various*," writes Dean Alford, "and *variously arranged*, is token enough that in their selection and disposition we have human agency presented to us, under no more direct divine guidance, in this respect, than that *general leading*, which in main and essential points should ensure entire accordance." But why, (we ask,) should not the diverseness of the Gospels be *the result of the direct guidance of the HOLY SPIRIT?* Is *sameness* the characteristic of all GOD's works? As reasonably might it be asserted of four individuals, that if GOD

be indeed their Maker, they must all four be of one height and have the same countenance!..... If the Gospels were verbally inspired, (the learned writer proceeds,)—"each Evangelist has recorded the exact words of the Inscription on the Cross; *not the general sense*, but the *inscription* itself,—not a letter less or more. This is absolutely necessary to the theory." But where are the grounds for this assertion? we ask again: and *what* 'theory' does the learned writer refer to? How comes it to pass that he does not see that the Evangelists may have been *divinely inspired to record the wording of the title on the Cross differently?* He forgets his own true canon, "that we must take our views of Inspiration not, as is too often done, from *à priori* considerations, but *entirely from the evidence furnished by the Scriptures themselves*[a]."

A similar error is committed by those who deny the 'plenary' Inspiration of parts of Scripture, on the plea that parts are not 'scientifically accurate.' They evidently reason thus:—Language fully inspired must needs be true: but language relating to natural phenomena cannot be true unless it be scientifically accurate. Now since the Bible contains many statements which lack scientific accuracy, those parts of the Bible cannot be fully inspired.—But it ought to be enough merely to state the argument, to show that it is fallacious. Consider that assertion of Him who is TRUTH itself,—"*He maketh His sun to rise* on the evil and on the good." That single saying establishes the fact that scientific *knowledge* may be enjoyed by one who yet does not condescend to employ scientific *language:* that perfect Wisdom may deem it consistent with perfect Truth to discourse of the facts of 'Science' in popular phraseology.... The invariable practice of 'Science' itself to speak of 'sunrise' and 'sunset,'—meaning nothing less than that the sun either sets or rises,—is a familiar example of the same thing.... The Almighty declares—"*I do set my bow in the cloud.*" Was it ever inferred from this that the rainbow is not understood by its Author?

In the same spirit we deal with the objection that certain "Biblical notices of animals are not in strict harmony with zoological facts." Thus, what Scripture asserts about the ostrich, is denied: the hare is said to be erroneously classed

[a] Proleg. pp. 18, 20 and 21.

with ruminating animals: ants are declared *not* to "prepare their meat in the summer[a]."—The following remarks will probably be found to meet all similar difficulties.

(1.) Men must be *quite certain about their facts;*—both as to *what the Bible actually says;* and as to *the contradictory being infallibly established* by competent local observation.—(2.) It may not be assumed that, in its zoological allusions, the Bible exhibits a technical precision which it emphatically disclaims in other departments of Natural Science. Its language here is clearly *phenomenal.*—(3.) We need not be surprised if, on such subjects, an inspired writer is permitted to adopt a well-established human tradition. We are not warranted in supposing that GOD must either pledge His eternal attributes to the accuracy of human observation and inference; or else vouchsafe a special revelation on an obscure point of Natural History. . . . Tested by these rules, the three preceding difficulties disappear.

We should be sorry to have opinions imputed to us on such a subject which we do not entertain. That each sacred writer *exercised his own reason* when he wrote, we nothing doubt. That each *has a style of his own,* all may see. That each *toiled and studied,* we are willing to believe[b]. That the inspired writers *overlooked no human helps and appliances,* we feel sure[c]. Neither do we suppose that they knew everything because they were *inspired* in the fullest measure. They remembered and they forgot[d]. For aught that appears to the contrary, they may have been sometimes *unconscious of their own inspiration,*—unaware of the Divine force and efficacy of their own words. But what then? They *were* inspired! They forgot nothing which GOD willed them to remember: they remembered nothing which GOD willed them to forget. They knew exactly as much of everything which they pretended to discourse about as GOD willed them to know. The use which they made of their toil and study, when they wrote, was the use GOD willed them to make, and no other use. Their style was the style which GOD judged the fittest, or He would not have selected it to be employed in His own service. And though they made use of their own reason, we believe that their reason,—originally GOD's gift,—was now entirely informed

[a] Job xxxix. 12 to 17. Lam. iv. 3.—Lev. xi. 4, 6.—Prov. xxx. 25.
[b] Dan. ix. 2: i. 17 Acts vii. 22: xxii. 3.
[c] 2 Tim. iv. 3.
[d] 1 Cor. i. 16.

and directed by GOD. Certain it is that some things which the sacred writers deliver, they knew without revelation; even as other things which they relate can have become known to them by revelation only. Let S. Paul's statement that he had left a cloak at Troas, stand as an example of the first: S. Luke's account of the Agony, or the Evangelical narratives of the Temptation, serve as illustrations of the second. But the point here insisted upon is that the attribute of Inspiration, so emphatically claimed throughout Scripture, belongs equally to the greater disclosures of the sacred writers and to the less. We need not pretend to explain its nature, because we predicate its existence. "All Scripture" (saith the Scripture itself,) "is inspired by GOD." We bestow upon *the whole* of it, without exception, the title of GOD's "*Word*."

And because Scripture is allowed to be the Word of GOD, we are bold to speak of GOD as its proper Author. The language of Scripture, in Scripture itself, is repeatedly attributed to the HOLY GHOST[e]: and we are at a loss to perceive why *we* should assign to it any lower origin. The human authorship is not *absorbed* by the Divine; but it becomes of secondary moment in consequence of the presence of that loftier element. Nothing doubting that the words which Caiaphas delivered on a memorable occasion, rose naturally to his lips, expressed his thought, and revealed his disposition,—we yet find that they were so divinely overruled that they contained a far loftier meaning than he either imagined or intended[f]. We believe the same thing of the sacred writers. It is the known property of a divine utterance to be many-sided; to have an ulterior unsuspected scope; to have a more than human fulness of signification[g]. But, (once more,) since this attribute attaches to it only *because it is Divine*, we refuse to reason concerning it any longer as if it were merely human: somewhat as of the Son of Man, now glorified in Heaven, we speak no longer habitually as *Man*, (which He yet undoubtedly is),—but rather, inasmuch as it concerns an unbelieving age to be more especially reminded of this, we prefer to speak of Him as GOD. Low humanitarian conceptions of the Incarnate SON are rifest when the lowest

[e] See above, p. 53, notes (b) and (d).
[f] See S. John xi. 49 to 52.
[g] Consider S. John xvii. 12 and xviii. 8, 9. Hence that constant expression ἵνα πληρωθῇ, as in S. Matth. ii. 15; τότε ἐπληρώθη, as in ii. 17, &c.

views of Inspiration prevail: and he who denies the Inspiration of Scripture, is ever found ready to doubt the Divinity of CHRIST.

We claim for the Bible then the attribute of absolute Infallibility *because* we believe the Bible to be Divinely inspired; and we cannot, (until the contrary shall have been demonstrated,) believe that error of any kind proceeds from GOD. Moreover we believe that the Inspiration of the Bible extends to the words which make it up: because (1) without words there could be no Scriptures; and because, (2) on the one hand, we have no authority for limiting the extent of Inspiration; while (3) on the other hand, we *have* authority for presuming that the individual words of Scripture are inspired[a]: lastly, because (4) we can discover no logical standing-ground between a rejection of Inspiration altogether, (in any real sense which shall constitute the Bible 'the Word of GOD,') and an admission that its sentences are inspired as well as its paragraphs; its words as well as its sentences; its syllables as well as its words. We cannot imagine, (to express the same thing differently,) why the *words* of Scripture should be excluded from the sphere of that Divine influence, (whatever its nature may have been,) which we call Inspiration, and which is confessedly the attribute of Scripture. And this is found to have been the belief of some of the wisest in every age; men who did not advocate the "theory of verbal Inspiration" indeed, (for many of them were so happy as never to have heard of it;) but who held that Scripture, inasmuch as it is a perfect and infallible whole, must be held to be perfect and infallible also in all its minutest parts.

II. It is obvious that when we thus speak, our remarks apply in strictness only to the sacred autographs themselves. No one ever supposed that *copyists* are infallible. GOD has not seen fit to work a succession of miracles for the protection even of His Word. He *might* have pleased to do so, but He has *not* pleased. And it is undeniable that a great many slight inaccuracies must exist in the sacred text, in consequence. This thought when first presented to the mind, especially to the

[a] Consider attentively the following places:—S. John x. 34. Gal. iii. 16. 1 Cor. ii. 13. Heb. xii. 26, 27: also iv. 7, and indeed iv. 1–11. S. Mark v. 18. Heb. vii. 1, &c.

unlearned mind, is apt to occasion not a little uneasiness. What! the Bible no longer exactly as it was written? Inaccuracies in *the Bible?*.....And designing men have not been slow to take advantage of this state of distress to inspire unlimited mistrust of the sacred deposit.

It seems the part of faithfulness and wisdom, instead of checking inquiry in this direction, (where of course from candour and intelligence we have nothing to fear,) to admit the phenomenon in its fullest extent, and even to court its investigation. The mere English reader can scarcely require to be reminded that, reading his Bible *in a translation*, he is in the position of one who receives a message *through an interpreter*. All that he needs to know, doubtless, he knows, or may know by inquiry; and the Scriptures are his, for "the sense of Scripture *is* Scripture." But it is obvious that he is not in the same position, with regard to the text, as one acquainted with the sacred tongues.

And yet, let it be observed, that as if to provide unlearned readers with abundant consolation, *a Greek version* of the Old Testament was habitually employed by the inspired authors of the New: while, if encouragement is needed, it is abundantly supplied by the circumstance that scarcely any of the Fathers were able to read Hebrew; and Augustine, the prince of Commentators, is found to have understood but little Greek. In short, a very sorry translation of the Bible would abundantly suffice to make men wise unto salvation; whereas our version is perhaps the best in the world.

But take up a copy of the Greek Testament at random: and, —no matter how carefully it has been printed,—*some* typographical inaccuracies will always be discoverable[b]. Minute and unimportant errors, I grant: but there they *are!* However insignificant, it is impossible to deny, if men insist upon it, that the Word of God, *as there exhibited*, contains inaccuracies. Is it not a mere trifling with the question, however, so to speak? All is set straight by a slight acquaintance with the language, or by reference to a copy of *any other* printed edition.

[b] The famous text of Stephens, (Paris, 1550,) has γεννεὰν for γενεὰν in S. Matth. xxiii. 36: also ἰαθέντες for ἰαθέντος in Acts iii. 11.—The last critical edition of Tischendorf, (ed. 7ma, 1859,) exhibits διαπεράσαντας for -τες in S. Matth. xiv. 34: χωρῆται for χωρῆσαι in S. John xxi. 25: also ὁδογήσει for ὁδηγήσει in Acts viii. 31.

The same in kind, although far graver in extent, are the inaccuracies resulting from transcription. From the very nature of the case, he who transcribes a MS. must fall into error sometimes. He reads a word wrongly, or he inverts the order of a group of words, or he omits a sentence, or (misled by his memory) he inserts a clause; or, for some other reason, his transcript proves to be not quite faultless. The man who copies from him, probably perpetuates the mistakes of his predecessor, and in turn adds a few of his own. Hence it comes to pass, (and we have no wish to disguise the fact,) that no two codices of the Scriptures exhibit an absolutely identical text.

When we approach the books of the older Covenant, admissions must be made which seem at first to be of a more serious character. The last chapter of Deuteronomy, consisting of twelve verses, confessedly was not written *by Moses;* for it contains an account of his death and burial. But what then? It is the inspired work of some *other* hand,—of Joshua for example: and may have been written as long after Moses' death, as S. Matthew's Gospel was written after the death of CHRIST [a]. Here and there, recent names of places are supposed to have been inserted in the Pentateuch at a subsequent date. Short explanatory clauses, which now form part of the text, did not exist possibly in the original autograph. We have no wish to dispute the general fact with the critics; though we are inclined to suspect from an attentive survey of their enumeration of places, that they have been over liberal with what was not their own. Nay, the volume has been thought to have undergone something analogous to editorship or revision at the hands of the inspired Ezra [b]. But a divinely authorized revision effected by one or more inspired hands, even if it were an established fact, should not create perplexity, much less inspire mistrust. A vastly different picture is thus presented from that which unbelievers delight to draw. There is no reason for saying that the text of the O. T. has been '*tampered* with',—except in those eighteen known places which the Scribes altered. And even admitting that certain numerical details are not entirely to be relied on, will it be pretended that serious inconvenience results? We shall still

[a] Compare Deut. xxxiv. 6 with S. Matth. xxviii. 15: also xxvii. 8.
[b] Prideaux, vol. i. p. 358-405.

accept S. Paul's assurance that those many writings are θεόπνευστοι, "inspired by GOD." We shall still refuse to understand how a writing can be inspired, which is not inspired verbally. We shall believe as firmly as ever that every word which GOD has inspired, is infallibly true. The O. T. as we have it, is, after all, *the same which our* SAVIOUR *and His Apostles employed and canonized;* and what sufficed for *them*, may surely suffice for *us!*

The only question then which remains is this,—Is there reason to believe that the Jews, (whose prime glory it was that "unto them were committed the oracles of GOD[c],")—have been careless of the sacred deposit? By no means. No people have guarded their national literature with equal jealousy. Their excessive reverence has even betrayed them into superstitious puerilities with respect to the very letters which make up the words of Scripture. Such trifling may excite ridicule, but it is at least wholly inconsistent with the supposition that there has been carelessness in the transmission of GOD's Word. And yet, (as Kennicott and De Rossi's labours prove,) the phenomenon of 'various readings' has not failed to attend the transcription of those ancient books.

But the text of the N. T. belongs to a more recent period, and rests upon a foundation which nothing can shake. We know that writers of a certain class delight in insinuating doubts, and creating mistrust. They are fond of instituting a contrast between 'the letter' of Scripture, (a cant phrase, based on a misconception of the meaning of 2 Cor. iii. 6,) and its 'spirit;' and they would have us believe that 'the letter' is in so unsettled a state,—that 'the veil of words,' (to use another of their cant expressions,) is in so very moth-eaten and precarious a condition,—that it is altogether untrustworthy. They would guide us, therefore, to 'the spirit within;' and bid us neglect 'the letter,'—which it is to be presumed 'killeth.' And even those writers who are influenced by no evil animus, are prone to declare that the uncertainty of the text of Scripture proves that a belief in its verbal Inspiration is untenable[d]: simply because (say they) it is not known *which* the words of Inspiration actually are.

[c] Rom. iii. 2.

[d] E. g. a celebrated church dignitary declared in a recent Charge (1863) that "various readings and various versions

This is obviously a mere confusion of thought. Might, or might not, one taking up S. John's Gospel before that ink to which he so often alludes was dry,—have truly said, *Every word here is inspired?* If he might, it is evidently quite a separate inquiry, How has S. John's Gospel fared under the subsequent process of transcription? Has it suffered much or little? The answer to this question will be equally applicable to all the rest of the New Testament.

And first, let it be asked,—What mean these many injurious insinuations of the corruptness of the sacred text? Do readers of Sophocles and Thucydides, (authors who lived some hundred years before,) doubt that they read the words of those great masters of Attic verse and prose? Do they hesitate to deduce canons of Greek construction from *their* extant remains, and to reason about Greek words from observing how *they* employed them? Why then this hesitation about the language of Evangelists and Apostles? Is it because the text of these is known to be less certain than the text of those; so that the confidence we bestow so readily there, must here perforce be withheld?

That the very reverse is the case, is notorious. *Nowhere,* (as in the case of Æschylus, Plato, and the rest,) has the text been conjecturally emended. There is no ancient book in the world of which the text is nearly so certain, as the N. T.; and the reason is, because we possess a far greater number of manuscript copies of it, than of any other book. By multiplying MSS., we do indeed multiply 'various readings,' as they are called; but then, (what is far more important,) we also increase our certainty as to which of those readings are true, because we multiply our witnesses on this very point. "The *fewer* the MSS. of an ancient author, the worse the text of that author; and the *more* the MSS., the *better* the text." So that although *the various*

..... *overthrow the hypothesis of Verbal Inspiration.*" Similarly Dean Alford (*Prolog.* p. 21). How so? it may be respectfully inquired. Would then the recovery of the original autograph of S. John's Gospel suddenly re-establish the hypothesis of Verbal Inspiration, as far as that one Gospel is concerned, though not in the case of the rest? What then *means* the hypothesis, but that the Inspiration of a sacred writer extended to the very words which he employed? Now, if it actually did extend so far,—that is, if the hypothesis be *true,*—who sees not that the subsequent errors of copyists, instead of "overthrowing" the hypothesis, have absolutely nothing whatever to do with the question, and therefore never can affect it the least in the world?

readings of the N. T. amount to some hundreds of thousands[a], *the text,* (as already hinted,) is established with an extraordinary degree of certainty.

For let a man ever so little versed in inquiries of this nature take up any edition of the N. T. which contains an ample collection of various readings, and examine them with attention. He will be constrained to note how very insignificant almost all are; and to admit that if all were adopted, they would scarcely ever materially affect the sense[b]. But *does* the critical editor adopt them? Nothing of the kind. He knows very well that by far the larger number are not worthy of a moment's notice,—are demonstrably the result of inaccuracy and mere inadvertence. Accordingly, he adopts only a few. And of what nature for the most part are these? Let us inquire.

The Greek text ordinarily in use is that of Stephens, put forth at Paris in 1550. Emended in 286 places[c], this text was reprinted by the Elzevirs at Leyden in 1624; and is now generally known as the 'Textus receptus,'—on the whole, an admirable text certainly; though the accumulated evidence of the last two centuries has enabled us to correct it with confidence in hundreds of places. From this text Tischendorf, (on a rough estimate,) departs about 4000 times. That he is often injudicious in so doing, is certain. But a circumstance of more interest to the ordinary reader, and which he is quite competent to convince himself of, is the profound insignificance of nine tenths of Tischendorf's proposed emendations. Taking an average specimen at random, I adduce at foot his corrections of the last chapter of S. John's Gospel[d], which consists of 25 verses. It will be seen

[a] Bentley (1713) estimated them at 30,000.

[b] Bentley (on *Free-Thinking*, § 32,) says:—"Make your 30,000 [various readings] as many more .. .. Put them into the hands of a knave or a fool; and yet, with the most sinistrous and absurd choice he shall not extinguish the light of any one chapter; nor so disguise Christianity but that every feature of it will still be the same."

[c] See Scrivener's preface to his edition of the Gr. Test. (Deighton) 1862.

[d] In S. John xxi. ver. 1. Tischendorf omits ὁ Ἰησοῦς:—v. 3. for ἀν– reads ἐνέβησαν and omits εὐθυς:—v. 4. for γεν– reads γινομένης and omits ὁ:—v. 6. makes οὐκ ἔτι into one word; for ἑλκῦσαι reads ἑλκύσαι; and for ἴσχυσαν, ἴσχυον:—v. 8. for ἀλλ' reads ἀλλὰ:—v. 11. makes πεντηκοντατριῶν into two words:—v. 12. omits δὲ:—v. 13. omits οὖν ὁ:—v. 14. omits ὁ and αὐτοῦ:—v. 15. for Ἰωνᾶ, reads Ἰωάννου, and for πλεῖον, πλέον:—v. 16 and 17. for προβατά, reads προβάτιά:—v. 17. reverses the order of the words σὺ πάντα, and omits ὁ:—v. 20. omits δὲ:—v. 21. inserts οὖν:—v. 22. reverses the order of the words ἀκολούθει μοι:—v. 24. alters the order of the words ἐστιν ἡ μαρτυρία αὐτοῦ; v. 25. omits Ἀμήν, and (*by a misprint*) has χωρῆται for χωρῆσαι.

that he departs from the text of Stephens 25 times: but it will also be perceived that in *not one* of those places is the sense of the original appreciably affected. I am not making light of the Greek Article,—nor of the collocation of words[a],—nor of the difference between the imperfect and the aorist tense,—nor of particles,—nor of spelling. But I boldly declare that whether the SAVIOUR'S name has the article or not,—whether we read σὺ πάντα or πάντα σὺ,—whether ἴσχυσαν or ἴσχυον,—whether δὲ be inserted or omitted,—or whether we write πλεῖον or πλέον;—the difference, if any, is so exceedingly slight, that by no one but a good grammarian, addressing a reader of more than ordinary intelligence, could it sometimes be made even comprehensible..... In the mean time, Are the proposed emendations of this scholar worthy of our acceptance? On the contrary. His revised text of the N. T. is all but universally distrusted[b]. Significant enough is the circumstance that Tischendorf's two great editions (of 1849 and 1859) are found to differ in 1292 places; one half of which[c], in 1859, he rejected in favour of the readings of the Textus Receptus.

Not to dwell however on the demerits of individuals, let a few plain facts be stated. The Greek text, as we have it in any ordinary edition, (that of Bp. Lloyd for example, who reproduced that of Mill (1707), which is very nearly that of Stephens (1550),) is known to be generally correct,—quite correct enough for all practical purposes. A man may draw inferences from *its words;* and his reasoning will not be fallacious because his premises were unsound. What need to say, at the same time, that he will of course consult the various readings in some good critical edition before he ventures to draw important inferences of this nature? And the point to be observed is, that with very little trouble, he may at once convince himself of one of the three following things:—Either, (1) (which is most probable,) that the passage which concerns him is altogether unencumbered by a single admitted various reading:—or, (2) (which is not unlikely) that the phenomenon of a various reading,—perhaps of two,—attaches to the passage; but that both are so unimportant, or else rest

[a] Ipse verborum ordo mysterium est. (Hieron.)

[b] Mr. Scrivener contents himself with remarking,—"In textu autem sacro ad pristinam sinceritatem restituendo veremur ne minus feliciter versatus sit."

[c] Viz. 592 places. See Scrivener, *ubi supra.*

upon such insufficient authority, that they may be at once dismissed: or, (3) (which will very seldom happen,) that sufficient uncertainty attaches to the place to render it necessary that he should express himself with hesitation; the evidence for two conflicting readings being about evenly balanced.

Now, will it be said by any candid person that there is any hardship in all this; or that it is reasonable, from anything which precedes, to speak disparagingly of the text of Scripture, or to insinuate doubts concerning it as the very Word of GOD? In the first case supposed, it may be regarded as certain that we possess the *ipsissima verba* of the SPIRIT. Even in the second case, we shall, for all practical purposes, enjoy the same blessed confidence. 'The Word of the LORD' will still have 'come unto' us; only we shall not feel quite positive (suppose) whether the voice said εἰς or ἐπὶ,—προάγειν or προαγαγεῖν; whether it added or omitted the article. Will it signify much *which* was spoken? Wondrous little, surely.

Even in the third case supposed, we are not nearly so much at fault as would at first sight appear. The choice probably lies between *two* readings; *one* of which, observe, will be *the very utterance of the* SPIRIT. Still oftener is it simply a question whether certain words have a right to stand in the text, or ought to be ejected from it. I freely permit myself to add that it is seldom difficult to ascertain on *which* side the truth lies. And further than this I do not wish to pursue the question; for it would involve a discussion of uncial and of cursive MSS., of early versions, of quotations in the patristic writings, and of the weight due to internal evidence.

But having said so much, it is but right to remind the student who reels under some reckless assertion concerning the utter uncertainty of the text of Scripture, that the deposit has been marvellously fenced about by the good providence of GOD. We have manuscript copies of the N. T. in great abundance; and some, (written in 'uncials,' or capital letters,) are of very high antiquity. The Vatican Codex (B), for example, is possibly as old as the Council of Nicæa; and the Alexandrian Codex (A) in the British Museum cannot be more than a century and a half later. But then, some of our MSS. in the cursive character must have been copied from MSS. in uncials; and it may be

fairly assumed that many a MS. of the tenth or eleventh century exhibits a purer text than others of a far earlier date. The readings of the (uncial) Codex Bezæ (D) are among the least trustworthy; and the most venerable codex of all, (alluded to above,) exhibits an extraordinary amount of palpable inaccuracy[a]. This becomes intelligible when it is considered that although all the MSS. extant must perforce have been derived in the first instance from one original autograph, yet they have not been, in turn, successively transcribed from one accredited copy: but the copies first made became the fontal sources (so to speak) of several families of texts, which are more or less represented at this day by the entire collection of MSS. scattered throughout the world. The laws of criticism in this department of sacred learning are not yet fully established; if for no other reason, for this,—because the texts of so few MSS. have been as yet thoroughly ascertained. We do not know all the imperfections of the oldest Codex in existence, (B), with certainty, to the present hour. This is not said as if any serious evil resulted from the elementary state of our actual knowledge; for it is not to be supposed, (I humbly think,) that we shall ever know *much* more about the sacred text than we know at present. But it is unquestionably to be believed that as the years roll on, and calm, judicious, conscientious criticism, (represented by such men as Mr. Scrivener,) extends its investigations over the mighty field which lies before it, we shall attain to a greater and yet greater amount of *certainty* as to the true readings of Scripture: approach nearer and yet nearer to the inspired autographs of the Evangelists and Apostles of CHRIST.

For the doubt which hangs over the text is by no means so great as has been represented; neither are MSS. the only instruments we have to help us in clearing that doubt away. The oldest versions of Scripture may be considered fairly to represent far older copies of the N. T. than any we now possess: the old Latin version for example, which must have been current in the West within a hundred years of the completion of the Canon; and the Peschito, or Syriac version, which was executed in the East about fifty years earlier. We have besides the Coptic, Æthiopic, and Gothic,—which are all translations of very great

[a] See *Letters from Rome*, pp. 18, 32, 33.

antiquity. And is it to be supposed that the men who executed an ancient version contented themselves with the use of a single manuscript copy of the original Greek? Jerome's recension of the Latin version, (i. e. the Vulgate,) is known to exhibit the result of a careful collation of *many* copies of the Scripture of the third or fourth century; while every Greek Father who quotes the N. T., from the very fact that he copied from a written, not a printed book, becomes an independent witness to the sincerity of the text.

It should be remembered too that the primitive practice of reading Scripture aloud before the congregation secured extraordinary protection for its every letter. "I charge you" (writes S. Paul to the Thessalonian church,) "that this epistle be read unto all the holy brethren." (1 Thess. v. 27.) All his Epistles were publicly read before the congregations of the churches to which they were severally addressed; and doubtless communicated to all the neighbouring churches: (consider Coloss. iv. 15, 16.) and the Gospels likewise. How readily the slightest inaccuracy will have been detected in copies of so revered, and jealously guarded an autograph, cannot require to be pointed out. Nay, it is not a little remarkable that even when an attempt was confessedly made on a grand scale to alter a single word of Scripture, (as by Origen,—who is the cause that we read at the present day 'Bethabara' instead of 'Bethany' in S. John i. 28,) the MS. evidence still accessible to us overwhelmingly establishes the fact that 'Bethany' is the true reading.

A different illustration of this subject presents itself. Bentley thought that instead of προσέρχεται in 1 Tim. vi. 3,—ἀσεβειῶν in S. Jude, ver. 18,—and οὐκ in S. James v. 6,—it would be an improvement to read προσέχεται,—ἀσελγειῶν,—ὁ κς (i. e. ὁ Κύριος): and he anticipated that "if all the remaining manuscripts were diligently perused, perhaps one might find in some or one of them" such "various lections[b]." But Bentley's expectation remains unfulfilled to this hour; and will doubtless, to the end. Now, had this mighty scholar and critic lived a thousand years ago, how would it have fared with those three places of Scripture? It may be regarded as certain, that in one or two MSS.

[b] *Remarks on Free-thinking*, § 32.

the three proposed readings would have been actually discoverable at this day: but just as certain is it that they would have been utterly disregarded by every judicious critic. It would be deemed incredible that one or two MSS. of the eighth century could be right in such a matter; and the whole body of older MSS., versions, and Fathers, wrong.

Attention is further invited to the following striking fact, which ought to have made a deeper impression on the minds of those who are tempted to look with suspicion on the text of Scripture.

The reasonableness of expecting that instead of 'Jeremy' in S. Matth. xxvii. 9,—'Abiathar' in S. Mark ii. 26,—'fifteenth' in S. Luke iii. 1,—and 'sixth' in S. John xix. 14,—we should have read something different, is universally allowed. Critics have gone so far as to insist that these are decided *proofs* of the fallibility of the Evangelists. Now, the first and the last of these cases sorely troubled the ancients; who suggested that we must certainly be presented here with a clerical error. Great must have been their inclination to rectify it; to substitute '*Zechariah*' for 'Jeremy', and '*third*' for 'sixth'; (especially when this last reading was declared to exist in the so-called autograph of S. John's Gospel which was shown at Ephesus in the second century):—and yet, as a plain matter of fact, the ancients did *not* alter the text in these places; but the four improbable words are found standing to this hour, in every cottager's Bible, exactly as the four Evangelists wrote them 1800 years ago.

We shall perhaps be reminded that the various readings in the N. T. are *not all* of the unimportant character hitherto represented: that short clauses, one or two verses, a whole section, half a chapter,—have been called in question. The thing is perfectly well known. But then, (1) This remark holds true of *only one* half chapter, viz. the last twelve verses of S. Mark's Gospel; (2) *only one* entire section, viz. the history of the woman taken in adultery, (S. John vii. 53—viii. 11.); (3) *only one* case of two entire consecutive verses, viz. S. Luke's account of the 'Agony and Bloody Sweat,' (xxii. 43, 44.) Whether these *are* spurious additions to the sacred text, or, (as I feel certain,) the very words of Inspiration,—this is not the place to discuss. Let it only be observed that there are obvious reasons why the

places in question should have been omitted from some copies,—none, why they should have been fraudulently introduced. Ulphilas omitted the books of Kings from his famous Gothic version of the Bible, because they contained a history of wars likely to inflame the spirit of the Goths. Jerome says that the 35th verse of 1 Cor. vii. is not found in some Latin copies, because of the difficulty of translating those words of S. Paul into Latin. In like manner the difficulty of harmonising S. Mark's account of the Resurrection with that of the other Evangelists doubtless led to its omission in some copies; while a dread lest our LORD's words should be perverted to a wicked purpose, (as Augustine suggests,) caused the omission of the memorable section in S. John's Gospel,—just as a mistaken jealousy for the doctrine of the Divinity of CHRIST will have led some one to omit the Agony in the garden, when he was transcribing S. Luke. The famous verse in S. John's first Epistle (v. 7.); the reply of Philip to the eunuch, (Acts viii. 37.); the quotation from the Psalms in S. Matth. xxvii. 35; and the angelic agency which caused the troubling of the pool of Bethesda (S. John v. 3, 4,), are I believe the principal cases where a single verse of Scripture has been called in question[a]. Now, even supposing, for argument's sake, that all the thirty verses already enumerated were spurious,—(a monstrous supposition truly!)—how obvious is it that no *general* doubt would thereby be thrown over *the rest* of the inspired text. Were we assured that so many as thirty verses of the N. T. are unauthorized additions, without being informed *which* those verses

[a] I am not unaware that Tischendorf not only calls in question, but even ejects from his text other verses,—e. g. S. Mark xv. 28. But when it is considered that out of 18 uncial MSS, 13 contain this verse, and that it is found in the Italic, Vulgate, Coptic, Syriac, Gothic, and Æthiopic versions,—*who* would not hesitate to ratify the decision of the critic? Such a body of evidence in favour of a verse of Scripture is irresistible. Who at this day would venture to disallow words which were certainly generally found in the Gospels used in the Churches of the East and of the West, of the North and of the South, during the first two or three centuries of the Christian æra? Schulz remarks,—"Ex Marci genere non est; formulam citandi ex Joanne, locum a Luca cepisse videtur glossæ auctor." But (as usual, with criticism of the same nature) this is a mistake. Ἡ γραφὴ is said πληρωθῆναι *twice* by S. Matthew, *twice* by S. Mark, *once* by S. Luke, and only *twice* by S. John.

The other verses disallowed by Tischendorf are chiefly these:—S. Matth. xxi. 44: xxiii. 13. S. Luke xxiii. 17: xxiv. 12. Acts xxiv. 6 to 8: xxviii. 29. —The second of these places from S. Luke Tischendorf may be said to reject *in defiance of all the manuscripts and all the versions!*

are, we might indeed feel that a burthen of doubt hung, like a dark cloud, over every individual page of the deposit: but when, on the contrary, instead of thirty verses *anywhere* existing, the *seven passages* which contain them are pointed out, and we are assured that critical uncertainty, on a grand scale, *extends no further*,—then, to represent the text of the N. T. as generally insecure, is simply to promulgate a falsehood.

All scholars know, (and those who are not scholars may easily learn,) which *short clauses* are thought on good grounds not to have formed a part of the original text of Scripture. The doxology at the end of the LORD'S Prayer in S. Matthew vi. 13, for example, is no doubt a venerable liturgical fragment of the Greek Church which has crept into the Greek copies through the inadvertence of the Greek transcribers. Those concluding words of 1 Cor. vi. 20,—"and in your spirit, which are GOD'S," appear to be a gloss. S. Luke's history of the Temptation (iv. 8.) contains five words which some ancient copyist must have inserted from remembering too well the parallel place in S. Matth. iv. 10, and confounding it with the language of S. Matth. xvi. 23. The three accounts of S. Paul's conversion in like manner have caused that an expression which occurs in one, should be inserted by mistake in another. This catalogue might easily be extended. But the point to which special attention is invited is, that no difficulty,—no uncertainty,—no inconvenience, results from all this. The questionable places are all capable of definite specification; affect neither faith nor practice; can mislead nobody; *are of importance to none but the critical scholar*. So far from making the text generally indeterminate, they establish it effectually. For, what has never been held to be doubtful, may be regarded as beyond doubt. What all persons, in all places, at all times, can be proved to have read, *that* must perforce be regarded as the *true* reading.

In fact, I scruple not to declare my conviction that the moderns stand upon singular vantage-ground in respect of the text of the N. T.; and that the exact utterance of the SPIRIT is ascertained with greater certainty *now*, than it was even in the days of Origen and Jerome. This is proved by the very circumstance that we are able confidently to correct both those critics: and how? by means of the cumulative body of evidence which

subsequent research has heaped together. That the truth *might have been* far more triumphantly ascertained in very ancient days, is of course beyond question: but the laws of textual criticism were as yet unknown; and the reference which was then made in a given locality to several manuscripts, probably all of one family,—and far more frequently to a single copy of the Scriptures, however ancient,—was certainly not the way to establish the true reading of any given passage. Invaluable as *evidence*, the testimony of any single Father, however old or learned, can never be regarded as decisive. Thus, who will ever consent to omit from Ephes. i. 1, the words ἐν Ἐφέσῳ, simply because Origen (A. D. 230,) asserts they were wanting in his copy; and because Basil (A.D. 350,) declares that they were not to be found in the MSS. to which he enjoyed access?

This must suffice. They certainly are not to be heard who demur to the Inspiration of the words of Scripture on the plea that it is not certain which the words of Scripture are. We are content to claim Inspiration *for those words only concerning which there is no reasonable doubt.* To some, it may seem a matter of regret that a perpetual miracle has not guarded the *ipsissima verba* of the SPIRIT; but the wiser sort will judge differently. They will recognize the Wisdom which has seen fit thus to exercise the wits of men, to stimulate patient research, and to reward laborious inquiry. They will admit that a body of evidence so multitudinous and varied, forms a singularly complete and satisfactory safeguard; and they will rejoice at the discovery that the text of the Bible has been made an instrument of moral probation to GOD's creatures,—which office it will doubtless continue to discharge until the second coming of its Author to judge the World. They have long since assured themselves that "the Text is quite certain enough to every one who does not *wish* it to be *uncertain;* and is only uncertain to him who does not desire it to be certain [a]."...What, lastly, if the Author of Scripture, by not causing His Divine Oracles to be "stereotyped in any angelic printing-press," should be for ever administering a gentle rebuke to those who might possibly be tempted to overlook the message, in their curiosity concerning the vehicle which conveys it?

[a] Wordsworth's *Letters to Gondon*, p. 93, 94.

CHAPTER III.

ON THE STUDY OF THE PRAYER BOOK.

Ὑποτύπωσιν ἔχε ὑγιαινόντων λόγων, ὧν παρ' ἐμοῦ ἤκουσας.
Τὴν καλὴν παρακαταθήκην φύλαξον.

Mihi placet ut sive in Romana, sive in Galliarum, sive in qualibet ecclesia, aliquid invenisti quod plus omnipotenti DEO *possit placere, sollicite eligas, et in Anglorum ecclesia, quæ adhuc ad fidem nova est, institutione præcipua, quæ de multis ecclesiis colligere potuisti, infundas.* — RESPONSIO GREGORII PAPÆ AD AUGUSTINUM.

NEXT in esteem to the Bible, we hold the Book of Common Prayer. To say concerning it that it is but a human performance; and that what men have written once men may write again,—is neither reasonable nor correct. Altogether *sui generis* is the Prayer Book. To treat it as an ordinary production, argues a feeble conception of its claims; and probably but a slender acquaintance with its history.

Let it not be thought that we confound things human with things Divine,—the P. B. with the Bible. The Word of GOD must ever be enshrined apart. All that we assert is, that *next* to it in dignity and importance, after however vast an interval, comes our English book of C. P. I proceed to enumerate some of its characteristic excellences; believing that thus it will be most effectually recommended to the attention of those for whom these pages are chiefly designed.

I. And first,—It is the authorized exponent of the Church's

mind on all the chief points of doctrine. To this book, we of the Clergy give our solemn assent, when we "willingly and ex animo" subscribe to the three Articles in the xxxvith Canon. Hither therefore we resort in all cases of controversy; whereby the field of disputation is happily narrowed. The formularies being admitted, any difference of opinion which may arise is limited to their correct interpretation.

In numberless cases too, the P. B. is precious as an authoritative interpreter of Scripture. The table of proper lessons may be cited as a more striking illustration of this than even the occasional offices supply: witness those nine chapters which are appointed to be read out of Exodus, ending with ch. xxxii. on Easter-Tuesday[a]. How manifest is the teaching of that selection!

II. Next,—Let the nature of its contents be considered. How large a portion exhibits the very words of Scripture! One entire book of the Bible has been transferred to its pages. Pass by the Sentences, Versicles and Responds, LORD's Prayer, Hymns, and Psalms; the Lessons, Ten Commandments, Epistles and Gospels; all of which are *the very Word of* GOD;—and what remains?

We discover that our book preserves those three great bulwarks of the Faith,—the Apostles', Nicene, and Athanasian Creeds[b]; whereby it is a witness to primitive truth; and erects a barrier against that tide of antichristian teaching which is for ever waiting to overwhelm the Church. And next, whatever venerable compositions by the common consent of all the Churches have at all times been deemed most excellent, *those* also it retains. Such are the 'Te Deum,' the 'Benedicite,' the essential features of the Litany, the 'Gloria in Excelsis.' Our P. B. further presents us with about a hundred prayers and collects; not a few of which are of profound antiquity.

[a] Exod. iii., v., xiii., xii., xiv., xvi., xvii., xx., xxxii. Consider these in connexion with S. Luke ix. 31.

[b] "It is a remarkable fact, that the Creed in which the equality of the SON with the FATHER is maintained, *on which equality the whole system of Christianity depends,* is not retained by a single dissenting society among us. Those who have rejected the authority of the Christian priesthood, have almost universally levelled to the ground this bulwark against the progress of Antichrist, which was raised by the Church in her hour of peril, and cemented by the blood of her Saints."—Rev. W. B. Barter's *Gainsaying of Core,* (a capital tract,) p. 26.

III. As the materials of it are either Divine in their nature, or almost Apostolic in their derivation, so also does the very organic structure of our Daily Service testify to its ancient origin: while its division into two great parts is in conformity with primitive usage.

For our actual Order for Morning and Evening Prayer is not by any means, (as some suppose,) an arbitrary selection from a mass of materials which lay confusedly heaped together in the Sarum (much less the Roman) Breviary; or scattered about piecemeal in the service-books of the Eastern or Western church, from the days of Basil and Leo, downwards. Those two Offices are the consolidation of the ancient English Offices for 'Matins,' 'Lauds,' and 'Prime,' on the one hand,—for 'Vespers,' and 'Compline,' on the other. The *consolidation* I say; not the mere abridgment, much less the promiscuous fusion of those older Offices. Our Morning and Evening Services are living organized structures; abridged into symmetry indeed more than three hundred years since; as well as informed with new life and vigour; but retaining throughout indelible traces of the originals which they represent, and to which they succeeded: "in virtue of which real and genuine descent, they inherit a finely-conceived general structure, as well as a profound significance of details, which a newly-originated office, unless dictated by almost superhuman or Apostolic wisdom, would be very unlikely to possess[a]."

For, in consequence of a general resemblance between the first three and the last two Services just named,—both in respect of the elements out of which they were constructed, and also in respect of the order and sequence in which those elementary parts anciently stood,—it was found possible to preserve not only essential continuity but practical identity as well, between the ancient and the revised Service; and yet, to abridge and consolidate into one, the three and the two Offices respectively, which had before been distinct.

That such was the view which the men who executed the great revision of our Liturgy in 1549, themselves took of their own work, is proved by the Preface they prefixed to their book: in which, "nothing," (as the writer last quoted points out,) "is

[a] Rev. P. Freeman's *Principles of Divine Service*. p. 304.

more remarkable than the utter unconsciousness which it manifests on their part of *having done anything more than revise.* Certain things taken away,—consolidation of elements heretofore disjointed and broken up,—certain provisions for securing that the Psalms and Lessons should be really and thoroughly used and not skipped for the most part, as in time past,—and the turning of the whole into English; *this* was their entire idea of what they had done. They expected the people and Church of the day to accept the Services, as essentially and for all practical purposes the same Services revised;—and what is more, as such the Church and people manifestly did accept them. . . . . Some elements or features, doubtless, they rejected; others they expanded. *But the exact order of such elements or parts of the old Services as they retained, they preserved inviolate,* both in the Daily Services and in the Communion Service; *and that without a single exception.*" (p. 8–9.) As for our Communion Office, "the order, form, and substance of it, as at first revised, are *those of the English variety of the old Western Office, and of no other in the world;* with only the omission of some features, and the development of others. And though subsequent revisions produced some alterations of form and order, these tended to assimilate the Office *to another and more primitive type,*—which can be shown to have preceded them." (p. 15.)

It only remains to state under this head that it is a well-ascertained point that, "in the earliest age, down to about the fourth century, the Church thought it good to have in effect *two,*—at the utmost they may be called *three,*—solemn Services of ordinary public worship in the day, and no more[b]." And thus, not only does *the organic structure* of our daily office prove to be of exceeding antiquity; but its very division into Morning and Evening Prayer, is found to be primitive and even Apostolical.—Finally, "the *assimilation* of the two, as to the nature of their contents, yet still without rendering them by any means identical, is entirely in the spirit of the older Office[c]."

There was, in fact, far less violence done to popular prejudices by the first Book of King Edward, than is often supposed. Men

[b] Read the entire passage in Freeman, p. 149, 150: and see the quotation from Neale, p. 894.

[c] Ibid. p. 301.

did indeed behold swept away the whole of the melodramatic element which had so disfigured the unreformed book; and they will have been struck by the disappearance of many a peculiarity of mediæval practice, which had been hitherto prescribed by the rubric. But the gain was manifest,—above all, of Services performed in the vernacular tongue. Moreover, the essential features in every respect remained the same. There had been *three Services, and no more,* celebrated in our churches antecedently to 1549. Matins, Lauds, and Prime had been said by accumulation early in the morning; Mass, rather later; Vespers and Compline, (also by accumulation,) in the afternoon. 'Matins,'—the Norman-French appellation for the earliest of our unreformed offices, (which contributed most largely by far to our 'Morning Prayer,') had given its name to the first Service: 'Evensong,'—the Anglo-Saxon equivalent of Vespers, had given its name to the last. *These appellations,* (including that of 'Mass,') *were retained;* as well as the hours at which the three Services had been anciently celebrated. Thus was the organic oneness of our reformed and unreformed Ritual established; however conspicuously it had been re-adjusted throughout.

IV. Moreover, it is thought that the gradual nature of the change effected in 1549 is not generally adverted to: nor the fact that the reformation of our Services had been steadily going on for at least thirty-three years previous to the appearance of King Edward's first Book. But such was the case. A *revised edition* of the Sarum Breviary appeared in 1516, (reproduced in 1531;) and two years later, (1533,) appeared a revised edition of the Sarum Missal. In 1536, the Bible in Latin and *English* was ordered to be set up in churches, for any to read at their pleasure. In 1542, appeared the Order, (found in the Injunctions of 1547,) that, "every Sunday and holy-day, should be plainly and distinctly read one chapter of the New Testament *in English,* at Matins: and at Evensong, after Magnificat, one chapter of the Old Testament." The *English Litany,* with which the people had been acquainted (through the Primers) for nearly 150 years, in 1544 was formally introduced into Divine Worship. From 1538, or earlier, the 'Pystels and Gospels' used in the Communion Office, began to appear *in*

English, annexed to the Primer; and by King Edward's Injunctions of 1547, (a year and a half before the English Book of 1549 came into use,) the Epistles and Gospels were actually read at High-Mass, "*in English,* and *not in Latin*[a]." The Ten Commandments, the Creed, and the LORD's Prayer were also recited in English after the Gospel,—a prelude to their subsequent incorporation into the Communion Office. A reformation of the Service Book had been moved in Convocation in 1541; and a reformed edition of the Sarum Breviary appeared in the same year, printed by Whitchurch,—to whom the English Book of 1549 was confided. The one Use of Sarum, then made obligatory on the Clergy of the Province of Canterbury, was an earnest of the intention speedily to issue a "Book of Common Prayer . . . . after *the Use of the Church of England*[b]." This Book, which appeared in 1549, had been heralded in the previous year by an English Order for Communion; and, in the year before that, by the first Book of Homilies. The Divines who prepared the P. B. of 1549 were, without a single exception, members of Convocation[c]. If then the organic unity of our ancient and modern Offices is complete, the process by which their reformation was effected was systematic and gradual also.

V. There is another consideration to which it seems reasonable to attach no small weight, while reviewing the claims of the English Book of C. P. on our affection and reverence. I allude to its having been all along *the peculiar property of this nation:* and to its marked *independence of the Church of Rome,* from the beginning to this day. In saying 'from the beginning,' reference is made more particularly to those Services which Augustine the monk introduced into England, A.D. 597. That the Ritual which Augustine found here when he reached our shores, was not Roman, is a matter of history[d]. True indeed it is that, when Augustine came, Religion was fast dying out: but the lamp, although flickering, had not yet expired; and there is abundant reason for suspecting that it had been originally kindled by flame brought *from the East*[e].

[a] Sparrow, p 6.

[b] This title, discontinued after the Book of 1549, was restored at the last review, 1662. See Keeling, pp. iii. and i.

[c] Freeman, ii. pp. 99-117.

[d] Mabillon, *De Liturg. Gall.* p. 15. Bede, *Hist. Eccl.* lib. ii. c. 2.

[e] That our English method of reckoning the hours of the day, (from midnight on to mid-day; from mid-day on to

What is here insisted upon, however, is that it was *not the Roman daily Office at all*, which Augustine introduced into this country; "but only a kindred, though very closely allied, member of the family or stock of Offices to which the Roman belonged[a]." Certain peculiarities of the English rite "have every appearance of having come direct from the East; and the whole is by many degrees more Oriental than the Roman." "The essential and invincible irreconcilableness of the two," appears from the efforts made on more than one occasion by the Roman Church to assimilate the English use to her own. "Some of these peculiarities are shared by certain other rituals, otherwise of the Roman type; and thus tend to class the English rite in a particular *variety* of that species to which the Roman belongs. It is a curious fact that the ritual of the Church of Lyons, otherwise agreeing with the Roman in all essential points, even more closely than the English does, departs from it in several of the selfsame respects as the English. . . . Another French rite still existing, (that of the Premonstratensians,) coincides still more exactly with the English in its variations from the Roman[b]. . . . The English rite, it would seem from hence, may properly be classed with the Gallican variety of the family to which the Roman belongs[c]." And here, History comes in with her very striking record of what took place when Augustine visited our shores at the close of the sixth century. Whereas *the Faith* is one, but *the Use of Churches* is diverse,—(the ancient Roman and the ancient Gallican Uses being confessedly distinct,)—Augustine applied to the Bishop of Rome for counsel. "What the Roman use is, thou knowest very well, my brother;" (was Gregory's memorable reply;) "for thou thyself hast been brought up in the observance thereof. Nevertheless, my sentence is, that thou diligently

midnight,) was the ancient method of the patriarchate of Ephesus, Townson has established in a very interesting manner. The ancient boast of the British that their tradition of keeping Easter was derived from St. John, however historically incorrect, is not a thing to be overlooked; but rather, to be accounted for and explained. The British must have had *a tradition* that the Divine fire had been brought to their altars from Asia Minor: they *knew* that St. John had presided over the Church in those parts. They *assumed* that their way of celebrating Easter was *his* way. See Palmer, sect. ix. (vol. i. p. 155,) and sect. xi. (vol. i. p. 176–9.)

[a] Freeman, i. 41.

[b] "It is admitted by all the learned, and supported by irresistible evidence, that the Church of Lyons was founded by missionaries *from Asia*." Palmer, *Orig. Lit.* i. 153.

[c] Ibid. p. 248–9.

cull out whatever thou findest in the Roman, in the Gallican, or in any other Church, most likely to be acceptable to Almighty GOD: and that thou impart to the Church of England, (a Church as yet new to the faith,) the very best Ritual thou art able, gathered out of the ritual of many Churches." Then, with epigrammatic conciseness, Gregory enunciates a sentiment[d] which he would have gladly seen paraphrased as follows:— "We may not thrust our Roman Ritual on other Churches, simply because it is the use of *Rome:* for Rome is only entitled to the respect of Christendom because, (as we believe,) its ritual is pure and Scriptural." But to proceed literally,—"From every single Church, therefore, select thou whatsoever things are pious, whatsoever things are religious, whatsoever things are right; and of these, carefully packed (as it were) together, establish a Use to be observed by the Church of England."

That our ancient national Office is independent of the Roman, has been fully shown. The very books, and the position which the Psalter holds in either, are dissimilar: their respective titles differ, ('Portiforium' being the peculiar *English* name for the Romish 'Breviarium';) and "their rubrical structure and phraseology are widely different. The Roman knows nothing of the English 'Rules called the Pie' (*Pica*): the English, nothing of the 'Rubricæ generales.' The English has a peculiar title for the series of lection-responsories, viz. 'historia'; and by the change of this, the character of the day is in a great measure determined[e]." Then, we alone of the Western Churches have reckoned our Sundays for the latter half of the Ecclesiastical year, from *Trinity* Sunday, instead of from *Pentecost;* which last has been the immemorial Romish (and even Gallican,) practice. Our interrogative Creed at Baptism, like that of no other Western Church, for probably more than a thousand years has ended with the words, "everlasting life *after death*[f]." The very book which contained the Baptismal Office, known by the Romish Church as the 'Rituale,' was called in England 'Manuale.' At the burial of the dead, our form of committing the "body to the ground; earth to earth, ashes to ashes, dust to

[d] "Non enim pro locis res, sed pro bonis rebus loca amanda sunt." Bede, *Hist. Eccl.* lib. i. c. xxvii. § 60.

[e] Freeman, i. p. 246–7.

[f] Heurtley, *Harm. Symb.* See p. 114, 115.

dust;" is peculiar to the English Church [a]. The exhortation addressed to the sponsors at the end of the Baptismal Office, (similar to that which is found in the Sarum and the York Manual) is another peculiarity of our use [b]. Individual imposition of hands at Confirmation, does not seem in early times, to have been given in the Romish Church; nor have we any account of it in any other Church of the West, except our own [c].

Neither uninteresting, nor irrelevant to the subject in hand, is the history of our Prayer-book Psalter. Jerome made three versions of the Psalms,—in 383, 389, and 391, respectively. The first, (called *the Roman,*) the Romish Church originally adopted, and retained until the æra of the Council of Trent. It obtained in Gaul nearly as soon as at Rome; but was laid aside there in the sixth century, when Gregory of Tours introduced Jerome's second, more correct version of the Psalter, hence called *the Gallican.* From Gaul, this latter version passed over into England before the coming of Augustine the monk in 597; and it has prevailed here ever since until this hour,—although freely corrected from the Hebrew by Coverdale in 1535 and 1539, and by Tonstall and Heath in 1541 [d]. Thus, though the Gallican Psalter was introduced into Rome itself by Pius V, (1566–1572,) our independence is as conspicuous in this, as in every other respect.

And so much concerning certain marks of independence in our *ancient* national Ritual: for it must never be forgotten that, at the æra of the Reformation, our Service Books were *English,* —not Roman. The discrepancies between the several English 'Uses,' however numerous, were unimportant. Of these, 'the Sarum Use,' (or that recension of the Liturgy which was originally adopted by the Church of Salisbury,) enjoyed the greatest popularity. Between this, however, and the Roman, the discrepancy in respect to the Eucharistic rite was so considerable, "that it may safely be affirmed that *no Roman or continental priest can possibly, for many ages before the Reformation, have officiated at an English altar* [e]." At the reformation of our

[a] Palmer, c. ix.

[b] Mr. Palmer found nothing similar in any of the Western Offices, "except in an ancient ritual of the Church of Limoges in France." *Orig. Lit.* c. V. § 8.

[c] Palmer, c. vi. § 2.

[d] The details will be found in Waterland's *Works,* vol. iii. p. 163–4.

[e] Freeman, ii. 84.

Liturgy, therefore, *it was the Sarum Use which supplied the basis of our Book of Common Prayer*[f]. If on any occasion we fail to trace the footsteps of our Reformers here, we shall discover that we must have recourse not to the Roman, but to *the other English* Offices. "Thus, it was the York and the Hereford Use which furnished our present form of the 'Ter Sanctus'; York, (with the Hereford only in part consenting,) which prescribed the words used at reception, and in the prayer of humble access." To conclude then:—the English Prayer Book, the precious inheritance of this Church and nation, embodies and to this hour retains the peculiarities of, a Ritual diverse from, and wholly independent of, that of Rome.

VI. Then further, the book may well possess a special interest in our eyes, because at the g. and revision of 1549 we vindicated our national independence,—not only by generally remodelling all our Offices, but,—(1) By the introduction of many characteristic features into our Ritual, all singularly tending to edification,—(2) By setting some little individualizing mark of our own on almost every principal feature which we retained. To give some instances:—

(1.) The Exhortation with which our daily Service commences is peculiar to our reformed Office. So also is the place occupied by the Confession and Absolution which follow. Ours, again, is the only Ritual which contains special thanksgivings for the mercies of God; other churches having confined themselves to general expressions of gratitude[g]. "In directing that the water should be sanctified for every occasion on which Baptism is to be administered, the English Church is supported by the immemo-

[f] "While the rite of Salisbury took the lead for the most part, those of York and Hereford, (the former more especially,—whether as representing the Northern Province or as possessing more of characteristic differences,)—were laid under contribution for some important parts of the Eucharistic office.... Meanwhile there was one 'Use' which, owing to the Ecclesiastical circumstances of the times, was so far from being (as has been often assumed) the basis of this Revision, that it is infinitely improbable that it was consulted at all: nor have I discovered any indications of its influence. This was *the Roman Use*, as then existing:" which had, by that time, so degenerated from its original purity, as to be "*really incapable of contributing any counsel of value to the English Church.* But, in truth, so strong was the feeling at this time against 'recognizing privily or openly the Bishop of Rome, his rites, ordinances, and fashions,' that it may be assumed as certain that, in this work of revision, *she fell back exclusively on her national traditions.*" Freeman, ii. p. 114.

[g] Palmer, c. i. P. i. §§ 3, 4, 5. c. ii. § 6.

rial practice of Constantinople, Antioch, and the other Eastern Churches. The Roman appoints the water to be changed, and new water to be consecrated, only when that in the font becomes unfit for use[a]." It does not seem that any of the most ancient rituals appointed the sign of the cross to be made on the forehead exactly at the time which the English ritual directs. "The position of this consignation may therefore be regarded as originally peculiar to the Churches of the British Empire; though the act itself is probably not more recent than the Apostolic age[b]." The form of reception of the newly baptized into the congregation, (so precious in a doctrinal point of view!) in like manner, is peculiar to the English P. B.[c]: as well as the Exhortation to pray for the child about to be baptized, with which the Baptismal service commences. So again is the address to Women who come to be churched. The same may be said of the preface, followed by an inquiry addressed to candidates for confirmation, with which the Confirmation office begins[d]. That rite of the Marriage service in which the priest with a certain formulary joins the right hands of the couple, and afterwards pronounces the marriage to be complete, is peculiar to ourselves. At the end is an exhortation to the newly married, instructing them in their respective duties, which was not used in the English Churches before 1549; although directions are found for such an exhortation in the rituals of Liege and Milan.[e] The former of the two benedictions which conclude the office for the Visitation of the sick, (a truly beautiful composition,) is also peculiar to the reformed English ritual. In appointing a portion of the Law of Moses[f] to be read before the Epistle and Gospel, our Church reverted to the immemorial practice of the

[a] Palmer, c. v. § 5.
[b] *Ibid.* § 7.
[c] Procter, p. 373.
[d] Palmer, c. vi. § 2.
[e] *Ibid.* c. vii. § 7.
[f] "It is commonly known by the name of the 'Ten Commandments;' a name which, though very proper, yet tends sometimes to make people forget that it is properly *a lesson from the Old Testament.*" Palmer, c. iv. § 2.—I do not presume to dispute with Mr. Palmer in this matter. What is remarkable however,—(it forms a valuable illustration of the requirement at the end of the Baptismal Service,)—the Ten Commandments, Creed, and LORD'S Prayer were recited *in English*, immediately after the Gospel, at Mass, long before the Book of 1549 appeared: "a prelude" (says Mr. Freeman) "to the subsequent more formal incorporation of them into a somewhat earlier part of the Office; though indeed this would seem to have been a custom of very long standing in the English Church." He quotes documents of the years 1281 and 1360. *Principles*, &c. vol. ii. p. 116.

East[g]. Not a little remarkable indeed is it to find that the result of the fiery purging which our ancient Offices underwent in the middle of the sixteenth century was, that they thereby recovered a singular feature of outward resemblance to the parent source from which they are remotely derived. "The English ritual," (adds Mr. Palmer,) "resembles that of the Eastern Church in the circumstance of combining *all the Offices of the Church in one volume.* The 'Euchologium,' or ritual of the Greeks, now comprises the offices for Morning and Evening Prayer, the Liturgy or Eucharist, Baptism, Litany, Orders, &c.[h]":—in which respect, it contrasts strikingly with the multitudinous tomes of the unreformed Churches of Western Christendom.

The cycle of Lessons, which was adopted in 1549, is a feature calling for special note. "It remained for our Revisers to bring back the Apostolic largeness of Scripture reading, and to restore to the people something of that historical knowledge of Divine things which must, after all, be the basis of all other. . . . The appointment of Lessons from the O. and N. T. alike, in accordance with an ancient Western usage, is an arrangement beyond all praise; and well worthy of the meditative mind of that old Egyptian Christianity from which it first emanated[i]." Mr. Freeman, whose words we have been quoting, points out that from the cycle according to which Scripture is read on week days in the English Church, results "this incidental advantage, that it produces a variety of instructive combinations. The self-same chapter of the N. T. appears at three periods of the year in conjunction with as many different chapters of the O. T.; and a watchful and well-trained eye will occasionally discern beautiful correspondences or contrasts, of the same kind as are often so finely worked out and stereotyped for us in the old Offices. . . . Our Sunday cycle, in which one Lesson is regulated by the season, the other by the day of the month, presents a still more varied field for such combinations. The Proper Lessons are a

[g] Palmer, c. iv. § 2.

[h] *Ibid.* c. v.

[i] It prevailed in Egypt before A.D. 400. (Freeman, i. 250. See the place from Cassian quoted in Procter, p. 218.) In the time of Justin Martyr, *either* the Gospels or the Prophets were read in the public Sunday Service. (*Apol.* I. § lxxxvii.) Take notice however that the Law *and* the Prophets used to be read every Sunday in the Synagogues of the Jews See Acts xiii. 15. (Separately mentioned in Acts xv. 21 and xiii. 27.)

finely conceived addition to our ritual possessions. While deferring in a great degree to the old mind of the Church, and taking counsel of it, they are, as a whole, perfectly original in conception; and proceed mainly on the principles above traced out, of presenting large tracts of the Divine doings in old time, wrought up as far as the case admitted into a harmonized picture of the elder economy[a]."

(2) And next,—we have set a minute individualizing mark of our own, (invariably, I believe, for good,) on almost every principal feature of our ancient Ritual which has been retained. Thus, to go no further than the LORD's Prayer: the rubric directs that the Priest shall "*begin*" it, "with a loud voice;" manifestly alluding to what had been the previous requirement, —viz. that, (except at mass,) the Priest should repeat the LORD's Prayer inaudibly[b], until he came to the clause "And lead us not into temptation,"—when he raised his voice, and the choir responded, "But deliver us from evil." At the last review, the people were further directed invariably *to join* in repeating the LORD's Prayer; whereby our Church proclaimed her sympathy with the ancient Greek and Gallican Churches,—whose practice in this respect, (as Gregory the Great remarks,) was diverse from the Roman[c]. We further showed our sympathy with the East by occasionally restoring the doxology at the end of the LORD's Prayer[d]. That truly venerable liturgical fragment, the Greek Churches never hesitated to retain; but it is unrecognized to this day by any Church of the West, except our own. For our actual version of the Seraphic Hymn, 'Ter Sanctus,' we have reverted to the ancient liturgies of the patriarchates of Antioch and Alexandria[e]. The clause 'good will towards men,' at the beginning of the 'Gloria in excelsis,' we translated *from the Greek*. And when, in 1549, she appointed that 'at the end of *every Psalm* throughout the year,' the hymn 'Gloria Patri'

[a] Freeman, i. p. 347–8.

[b] 'Notandum est, quod nunquam in Ecclesia Sar. incipitur *Pater Noster* . . . a sacerdote in audientia, ad aliquod servitium, nisi ad missam tantum, ubi totaliter in audientia dicatur.'—*Sar. Rubric* at the beginning of Matins.—May this, by the way, explain our present practice of repeating the LORD'S Prayer at the beginning of the Communion Service, *alone?*

[c] See the passage quoted at length by Mabillon, *De Lit. Gall.* p. 49, 50.

[d] At the beginning of M. and E. Prayer, in 1630: in the Post-Communion, and the Churching of Women, in 1662.

[e] Palmer, ii. p. 127–8.

should be repeated, our Church marked the original affinity of her ritual with the ancient Gallican[f], by boldly departing from the practice which, (in common with Rome,) she had inherited from the East, of introducing that Doxology only at certain intervals in the Psalmody. So intent were our forefathers on the attainment of the truth,—so impressed with the importance of reverting to Antiquity, and tracking up our prayers to their original sources,—that, under a false impression that "the symbol or Creed of the great doctor Athanasius[g]," was indeed the work of that holy Eastern Father, they are found, in 1549, to have translated the Confession of Faith which goes under his name, *from a Greek version* of it which had appeared in 1540[h]. We are gainers, however, in one respect, by their piety; for thereby, in the concluding words of the Confession, our Church is made to speak in accents of a larger charity than any other of the Churches of the West[i].

But in countless places, as already remarked, individualizing touches are discernible throughout our Offices, which mark our peculiar interest and property in them. Thus, our mode of repeating the clauses of the Litany,—and the insertion of those important words, 'proceeding from the FATHER and the SON,' which transform its opening clauses into a confession of Faith,—are features peculiar to ourselves. In the Breviary, immediately before the Litany, stood an anthem, ("Remember not, LORD," &c.[k]); which in the first English Litany was inserted as a prayer between the Invocations and Deprecations. The last beautiful suffrage, (for Repentance, Forgiveness, and Grace to amend our lives,) has nothing corresponding to it in any other Litany[l]. Cranmer, with his usual exquisite taste and freedom, completed the sense of that verse of Psalm xliv, ("O GOD, we have heard with our ears," &c.) which had been

[f] Commented upon by Cassian in the fifth century. Mabillon, *De Curs. Gall.* pp. 405, 407, 423. *De Lit. Gall.* p. 34.

[g] *Three Primers*, p. 325.

[h] Waterland, *Works*, vol. iii. pp. 176, 233, 235, 240, 244.

[i] "It is a fact that, even in the Athanasian Creed, where the Church of England disapproved she altered. In the old formularies, the last sentence denounced all who do not believe the Catholic faith, '*fideliter atque firmiter.*' Our Reformers, doubtless from a feeling of liberal charity, rejected the *firmiter* and retained only the *fideliter;* that is, they excused the weak, and condemned only the obstinate."—*Remains of Alexander Knox*, vol. iii. p. 292–3.—This remark of an excellent writer is not the less interesting because it appears to be founded on a mistake.

[k] Compare *Three Primers*, p. 124.

[l] Procter, p. 256.

unreasonably mutilated by the express provision of a rubric in the Sarum Processional. The deprecations, beginning "From all sedition," down to "contempt of Thy word and commandment," have nothing corresponding in the Roman, nor even in the Sarum form. The same is to be said of the obsecration, "by Thine Agony and bloody Sweat;" as well as of the added article, "Temptation;"—which are exquisite peculiarities of our English book. The epithet, "*Good* LORD deliver us," is another happy touch of our own: and there are at least six of the Intercessions which are shared by no other Breviary of the West. Before quitting the Litany, it may be pointed out as another local feature that we have adopted the cry twice uttered by two blind men[a], and a third time by the woman of Canaan[b];—an exquisite substitute, surely, for the old,—'Fili DEI *vivi*, miserere nobis.' While, in the Hymn 'Gloria in excelsis,' (originally a composition of the East, but which Hilary is said to have enlarged and perfected[c],) it will be perceived, that in 1552, we reduplicated one remarkable clause;—not, certainly, without deliberate intention, although apparently without Missal precedent[d]. Was it not to make up for the omission of the 'Agnus Dei,' which occurs in all the Uses, (Sarum, York, Hereford, Rome;) and which had been retained in the Book of 1549[e]? Or was it simply because our fathers had found some Eastern version of that hymn, in which the clause was reduplicated,—as in the copy at the end of the Cod. Alexandrinus[f]? The 'Ter sanctus,' introduced by a peculiarly English formula,—(retained from the Uses of York and Hereford[g],) she closed with an apostrophe of her own,—"Glory be to Thee, O LORD, Most High!"—Hers also are the 'comfortable words,' which, after Confession and Absolution, she invites her children to 'hear.' Lastly, at the delivery of the elements, a form of sound words has been appointed which reflects the very history of our formularies, and the mind of our Church. "The Body of our LORD JESUS CHRIST,"—(or words to that effect,)—seem

[a] S. Matth. ix. 27: xx. 30.
[b] S. Matth. xv. 29.
[c] Mabillon, *De Liturg. Gall.* p. 29.
[d] Mr. Procter informs me that the repeated clause in his book, where he reprints the Sarum Latin Office, (p. 316-7.) is merely a clerical error.
[e] "O Lamb of GOD, that takest away the sins of the world, have mercy upon us. O Lamb of GOD, that," &c.—Keeling, p. 220. Compare Procter, p. 323.
[f] Daniel, *Thes. Hymn.* ii. p. 269.
[g] Palmer, ii. 122.

to have been the primitive and Apostolic formula[h]. To this declaration, those words of highest doctrinal moment, "which was given for thee,"—were evidently added with reference to the saying of our SAVIOUR, at the original institution of this Sacrament[i]. The prayer which follows,—"preserve thy body and soul unto everlasting life,"—is part of the old English form, according to the use of York, (and perhaps of Hereford;) where it had probably prevailed from a period of immemorial antiquity[k]: while the salutary exhortation with which we conclude, ("Take, and eat this," &c.) was the significant addition of our Reformers of blessed memory, in 1552[l]. The substitution of 'thy' for 'my' was a wise return to primitive usage.

VII. But then, besides the essential antiquity and independent nationality of our Book of C. P., it exhibits manifold proofs of that characteristic wisdom of our Church, to which Sanderson directed attention in his Preface (1662);—namely, a readiness "*upon weighty and important considerations,* according to the various exigency of times and occasions," to permit that "such changes and alterations should be made therein, as to those that are in place of authority should from time to time seem either necessary or expedient;" "yet so, as that the main body and essentials of it, (as well in the chiefest materials, as in the frame and order thereof,)" should continue unchanged. The Church's wisdom hath been to "keep the mean between the two extremes of too much stiffness in refusing, and of too much easiness in admitting any variation." While therefore her book exhibits not one of those blots which do so grievously disfigure the Service-books of Rome, she can appeal to innumerable marks of improve-

[h] See Palmer, *Or. Lit.* c. iv. § 20, and Procter *on the Common Prayer*, p. 350.

[i] S. Luke xxii. 19, 20: 1 Cor. xi. 24. Also S. Matth. xxvi. 28: S. Mark xiv. 24.

[k] After partaking of the cup, the Priest, according to the York use, (as exhibited by Maskell) said, *Corpus et Sanguis Domini nostri Jesu Christi custodiat corpus meum et animam meam in vitam æternam.* Before partaking of the cup, for *custodiat*, (the Roman word,) the York and Hereford Missals alike directed the Priest to say *conserret* ('preserve'),—which was the word used in the days of Gregory the Great; as appears by the formula commemorated in a well known passage of his life:—*Corpus Domini nostri Jesu Christi conserret animam tuam* (!);—to which it was customary to answer, (in testimony of the communicant's faith in the first five words) *Amen.*—It may not be so well known that the formula in the time of Gelasius, was, *Corpus Domini nostri Jesu Christi sit tibi* (!) *in vitam æternam:* (Mabillon, *Lit. Gall.* p. 143-4,) of which a memorable trace survives in our own old York and Hereford uses: viz. *Corpus* &c. *sit mihi* [*remedium sempiternum*] *in vitam æternam:* and, *sit* [*animæ meæ remedium*] *in vitam æternam.* Maskell, p. 122-5.

[l] Keeling, p. 219.

ment: to countless indications of increased catholicity of spirit: to the most exquisite care and skill in the repeated revision of her Services, until the period of the last review, in 1662. As an example of this might be cited the sound judgment with which the Litany was brought to its present state, by enlarging the invocations, by consolidating the deprecatory and obsecratory clauses, and by introducing many new and precious intercessional suffrages. But it would lead us too far. No part of our P. B. indeed bears more striking traces of deliberate care, than the Litany. The Offices of the East, as well as of the West, were evidently questioned and laid under contribution. Not only 'Tharsis and the Isles,' but 'Arabia and Saba' brought gifts. Turn where we will, we are met by some singular proof of moderation and forbearance on the part of our reviewers; of their great practical wisdom, and their large charity.

Nor may we omit to advert to the exquisite taste and astonishing command of the English language which they displayed. In countless instances they have transfused the curtest, baldest, and darkest of the Latin Collects into truly harmonious and transparent English[a]; while they have invariably surpassed their originals in felicity of expression, even where the Latin is most conspicuously happy[b]. Take even the exquisite original of the 4th Sunday after Trinity:—"Protector in Te sperantium DEUS, sine quo nihil est validum, nihil sanctum; multiplica super nos miserationem Tuam; ut Te rectore, Te duce, sic transeamus per bona temporalia, ut non amittamus æterna."—Surely, our English Collect is even more felicitous:—"O GOD, the Protector of all that trust in Thee, without whom nothing is strong, nothing is holy; increase and multiply upon us Thy mercy; that Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal."..... '*All*' is a gain; and the English '*trusting*' is better than the Latin 'hoping' (*sperantium.*) Moreover, 'bona,' (which was only introduced into the first clause in order that it might do duty in the second,) is admirably superseded by the more comprehensive English expression. 'Multiplica super nos'

[a] E g. 2nd, 18th, 19th, 24th, 25th S. after Trinity: Easter Day: 1st S. after Epiphany: Good Friday. Compare especially 7th S. after Trinity.

[b] E. g. Collect at the beginning of the Communion Service: 2nd Collect for Peace: 12th S. after Trinity.

is not Latin, any more than 'multiply upon us' is English: but '*Increase and* multiply,' besides improving the rhythm, almost brings the Collect within the limits of an established idiom.

In many a short clause, the surprising skill of our translators is conspicuous. Thus, out of, "et ad protegendum nos, dexteram Tuæ Majestatis extende,"—they made, "and *in all our dangers and necessities,* stretch forth Thy right Hand to *help and* defend us."—Out of, "Deus, qui conspicis omni nos virtute destitui; interius exteriusque custodi,"—they made, "Almighty God, who seest that we have no power *of ourselves to help ourselves;* keep us both outwardly *in our bodies,* and inwardly *in our souls.*"—"Ipsi quoque mente in cœlestibus habitemus,"—they render, "So we may also in *heart and* mind *thither ascend, and with Him continually* dwell."—"Defensionis auxilium,"—they beautifully expand into, "may, *by Thy mighty* aid, be defended *and comforted in all dangers and adversities.*"—The original of, "Whose never failing providence ordereth *all things both in Heaven and Earth,*"—is, "cujus providentia in sui dispositione non fallitur."—"That we, running *the way of Thy commandments,*"—stood in Latin, "ut ad tua promissa currentes."—"*Grace* to withstand *the temptations of the world, the flesh, and the devil,*"—is the translation of "diabolica vitare contagia." There is a genial wealth of diction, a devotional exuberance of phrase in some of these passages, which reminds us that our English altars were first kindled by a glowing coal *from the East.* Contrast our beautiful, "Lord of *all* power *and might,* who art *the Author and Giver of all good things,*" with "Deus virtutum, cujus est totum quod est optimum"!

That which has actually been the result might have been anticipated. The English P. B. has become a part of the national religion, and has ever embraced men of widely divergent opinions, and very different schools. That any Catholic ritual could be devised which in every respect should hit the tastes of all, is not to be expected: but no one can pretend that he finds the use of the P. B. a hardship, without laying himself open to the gravest suspicion of being unsound in the faith. Never intended to satisfy sectarian prejudice, it has been so contrived as positively to exclude the actual unbeliever.

VIII. Not least of all, because it supplies an answer to that

entreaty of the Apostles,—'LORD, teach us *how to pray!*', our P. B. may well be held by us next in estimation to the Bible itself. That mistaken spirituality which makes light of ordinances and forms, and hesitates not to rush into the Divine presence with the crude, unconsidered utterance of the moment,—by men of such a spirit, the value of the P. B. as a guide to devotion is not to be imagined. But the humble and lowly will rejoice in it unspeakably. The utterance of GOD's Saints for a thousand, two thousand, three thousand years,—they will know how to prize. Both *what* to pray for, and *how* to pray, they will learn from its pages; and thus they will realize in a higher sense than their fellows, the notion of the 'Communion of Saints,' in which all alike profess to 'believe.'

IX. Lastly, the Prayer Book exhibits the accumulated wisdom not of a single age, or country, but of all the ages. It is not a legacy bequeathed to us by our own forefathers alone; but an inheritance which we derive from the whole of Christendom. The East has contributed her purest traditions; the West has enshrined them in a casket of her wisest contriving; and Piety has gathered up the gems of holiest utterance wherever syllabled[a], careful only to conceal the speaker's blessed name. *Who* translated the Collect for the Seventh Sunday after Trinity?

[a] To prevent such an entire misconception, after all that has gone before, as that it is here implied that the English P. B., or indeed the Liturgy of any other ancient Church, is like a piece of mosaic,—ingeniously put together on any given occasion —let me briefly explain. The alternate recitation of Psalms, the Nicene Creed, the 'Kyrie Eleeson,' the germ of the Litany, and the hymn 'Gloria in excelsis,' are all contributions of *the East*. The Collects, the practice of reading Scripture in the Daily Offices, the Athanasian Creed and the Te Deum in its present state, have been the growth of the *Western* Churches:—Rome having probably given us the former,—Gaul the latter two.

Collects, in the strict sense of the word, seem to have been the invention of Leo and Gelasius. (Freeman, i. p. 144.) The name however, *Collecta*, (for 'Collectio,' as 'Ascensa' for 'Ascensio;' 'Missa' for 'Missio,' &c.) is of course Eastern; being the equivalent of *σύναξις*. That the appellation of the ordinary assembly of the faithful should have been transferred to an act of worship performed by that assembly,—is easy and obvious. Somewhat thus, the *Introitus* of the Priest, when he proceeds to the altar, gives its name to a certain portion of a Psalm; and the act of dismissing the people, (*Missa*,) gives an appellation to the entire Service of the Mass.

The more popular notion respecting the etymology of the word 'Collect,' (namely, that it *collects* and *gathers up* the teaching of the occasion on which it was used,) is rendered especially plausible when we find it prefixed to such a composition as that in the Confirmation, or in the Burial Service, or that in the Service for the Visitation of the Sick. But it is unreasonable to suppose that the word *Collect* should have been originally used to denote one thing in one place and another thing in another.

Some very interesting remarks on the structure of the Western *Collect* may be seen in Mr. Freeman's work, already so often quoted,—i. p. 372–5.

or penned those for the first three Sundays in Advent? *Who* composed the 'Te Deum,' and made it a song fit for Angels to chant before the throne of GOD? *Who* wrote the Hymn 'Mediâ vitâ,'—aye, or transferred it so exquisitely into our Burial Service? Whence comes 'Veni Creator?' Whose is that most beautiful expression, "So pass the waves of this troublesome world, that finally he may come to the land of everlasting life[b]?" How did the Creeds grow up, until the Council of Constantinople gave us that Confession of Faith which we call 'Nicene?' or what were the steps whereby, in the West, the (so called) Athanasian Creed attained its actual strength, and symmetry, and beauty? May not some of our existing Collects, or at least certain clauses in them, have been even indited by Apostolic men? Nay, is it certain that the very Apostles of our SAVIOUR CHRIST when they celebrated 'the LORD's Supper,' (for so, they also called it[c],)—did not teach the presbyters of their own ordaining to exclaim Ἄνω τὰς καρδίας, and direct the assembled faithful to reply,—Ἔχομεν τῷ Κυρίῳ? Τὸ Ἀμήν,—"the [well known] *Amen*" which followed the prayer of Consecration[d],—it is plain that they taught them; as well as that Paul delivered to Timothy (first Bishop of Ephesus) a form of sound words; and commanded him to hold *them*, (the very words themselves,) fast[e]..... All the ages have contributed their wisdom and their piety to the construction of our Book of C. P. In this armoury, there has been deposited an effectual weapon against every form of heresy and error. Calm as Paradise, no feverish language is to be *there* met with: no trace is to be found of days of strife and excitement,—except such trace as the palm of victory affords of a martyr's conflict. And its utterance has been refined by the purest taste, on three successive occasions. And in all its essential outlines it has been

[b] The nearest approaches to it I know of are these:—...."quatenus spei, fidei, et caritatis gemmis ornati, et præsentem vitam transigatis inlæsi, et *ad æternam perveniatis securi*." And:—...."*de fluctibus hujus sæculi . . . ad portum æternæ quietis* admittas." (The first is from the Benedictio to the 'Hebd. xxii post Pentecosten' in Gregory's *Sacramentary*, p. 192: the second, from the Gallican, (folio ed.) p. 950.)—Of the beauty of this passage the Royal Commissioners for the revision of the Liturgy in 1689 showed themselves so little conscious, that they proposed to substitute for it,—'*so pass through this present Evill world*, that finally he may *come to everlasting life*.'

[c] 1 Cor. xi. 20.

[d] 1 Cor. xiv. 16.

[e] Ὑποτύπωσιν ἔχε ὑγιαινόντων λόγων, ὧν παρ' ἐμοῦ ἤκουσας. 2 Tim. i. 13.

the consolation of GOD'S people,—of our fathers, and of our fathers' fathers,—for much more than a thousand years.

For such reasons as these, therefore,—(I.) Because it is our guide in matters of Doctrine: (II.) on account of the Scriptural and Apostolical character of its contents: (III.) on account of its essential antiquity, as well as the actual conformity of its requirements with primitive practice: (IV.) because our English Book proves to have gone through its first great change gradually and systematically; and therefore to have received the deliberate impress of the English Church at the period when our fathers cast off those fetters which for about four hundred years they had impatiently borne: (V.) on account of its having been the peculiar inheritance of this Church and Nation from the very first: (VI.) because of the many individualizing notes which have been set upon it, and which mark the reformed Services as our own: (VII.) on account of the immense learning, labour, and skill which were brought to its original revision in 1549, as well as to every subsequent review of its contents: (VIII.) on account of its value as a help and guide to devotion: (IX.) because it contains the accumulated wisdom and piety of every bygone age of the Universal Church:—for all these reasons, I say, the P. B. may not be regarded as an ordinary human performance. It is altogether *sui generis;* and may well stand next in our regard to the Bible itself.

But it is time that we should pass on to that which is our proper subject; namely, *the Study* of the Prayer Book. If what precedes has in some degree illustrated the nature and extent of the inquiry, helped to stimulate curiosity, or even to awaken attention;—the pains which have been taken will not have been misemployed. At all events, we could not offer any plan for studying the Book, until we had adverted to its claims on the reverence and affectionate admiration of us all.

Now, there are various modes of systematically studying the P. B. We may begin by collecting the reluctant disclosures of the Apostolic period; and trace the development of the Liturgy through each successive age, until we reach our own branch of the Church Catholic, and come down to the present day. Or again, regarding the P. B. as a complex whole, we may analyze it into its constituent parts: and study it, by separately

examining the sources of these: Breviary,—Missal,—Ritual,—Psalter,—Ordinal. Or again, we may confine our attention strictly to our *English* Book of C. P.; dating our inquiries rigidly from the year 1549; or extending that limit only in order to admit the Primers, which prepared the way for the Prayer Book.

But perhaps it may be possible to suggest a more convenient method of study than any of these: one, certainly, which recommends itself by the facility with which it may be adopted; and which seems to have this special advantage,—that it imparts something like scientific definiteness to a student's inquiries; and enables him to recognise instantly under which head every fresh piece of information falls. The method alluded to may be as successfully employed in the study of a single collect, as of one of the occasional services. What is meant shall be explained a little in detail.

If attention is paid to the subject, it will be perceived that whatever illustrates the book of C. P., falls under one of three heads. It relates, either (I.) to *the sources* from which our Services are derived: or, (II.) to *the successive modifications* which those Services have experienced: or, (III.) to their *devotional* or *doctrinal* aspect. In other words, and perhaps more accurately,—(I.) *the* ANTIQUITY of the P. B.: (II.) *the* HISTORY of the P. B.: (III.) *the* TEACHING of the P. B.:—seem to be the three heads under one or other of which, whatever we learn concerning it readily falls.

I. To the first must be referred the information derivable from the Patristic writings; beginning with the martyrdom of Polycarp, whose dying words are thought to be a quotation from the Hymn 'Gloria in excelsis[a].' Whatever hints are to be met with in Ecclesiastical writers, from Ignatius and Justin Martyr downwards, respecting the primitive Service of the Church, (and such notices are neither few nor inconsiderable;) it will be found convenient to refer to the general head of ANTIQUITY.

To this head, above all, belongs whatever results from the study of ancient Liturgies; of which the Western of course chiefly concern ourselves. Let me not be drawing a dis-

[a] Mart. Polyc. § xiv.

couraging picture, if, in order to convey some notion of the extent of the subject-matter of this first head of inquiry, I specify the chief liturgical works which supply materials for the kind of investigation here indicated.

It is desirable then that in this, as in so many other investigations, the student should proceed in a backward order. Having acquainted himself with the English Primers, (several of which have been of late years reprinted[a],) he who desires to understand the history of the P. B. should set himself to study in the first instance the Service-books of the unreformed English Church. The originals of these are in the highest degree rare, and expensive; but so much of the P. B. as belongs to the Service of the Mass may be conveniently examined in a well-known volume, in which the Uses of Sarum, Bangor, York, Hereford, and Rome are exhibited in parallel columns[b]. The *Romish* Office-Book will afford a student but slender real help. It is the Portiforium, Missal, and Manual *according to the Church of Sarum* to which he must almost exclusively direct his attention. And he will find the originals of most of our English Offices exhibited within the narrow compass of a few pages, in a recent treatise[c]. Our ancient occasional Offices have also been reprinted by Maskell[d]. The Notes of Cosin and Andrewes are of a mixed character; but they belong in the main, to this first head of inquiry[e]. Next, the student should inquire for the Sacramentary of Gregory the Great, (circa A.D. 590.) This instructive monument will prepare him to profit by the two earliest known Sacramentaries[f]

[a] Maskell's *Monumenta Ritualia* (2 vols. 1856,) contains an early specimen of the 'Prymer' in English.—See also Burton's *Three Primers put forth in the reign of Henry VIII.: viz. a goodly prymer,* 1535*: the manual of prayers, or the prymer in English,* 1539*: King Henry's Primer,* 1545. (Oxford, 1848.)

[b] *The ancient Liturgy of the Church of England,* &c. by the Rev. W. Maskell. 8vo. 1846. There is one point on which a student should be put on his guard. The Editor has apparently printed the oldest texts and rubrics of the English uses he could find; and yet he employs an edition of the *Roman* Missal which appeared in 1759! A grave practical fallacy results from this. *Very different indeed* are the rubrics of the Roman Missal of 1477.

[c] *A History of the Book of Common Prayer, with a Rationale of its Offices,* by the Rev. Francis Procter, 2nd edit. 1856.

[d] *Monumenta Ritualia Ecclesiæ Anglicanæ; or Occasional Offices of the Church of England according to the Ancient Use of Salisbury,* &c.—2 vols. 8vo. 1846.

[e] Cosin's *Works,* vol. V. edited by Dr. Barrow; also Andrewes' *Collected Works,* xi. pp. 141–158.

[f] Muratori's edition of all three is easily procurable. *Vetus Liturgia Romana,* &c. 1748, 2 vols. fol.

of the Church of Rome,—the so-called books of Leo and Gelasius; which represent, however imperfectly, the Liturgy of that Church as it stood about the close of the fifth century. A student will then be competent to use with advantage Palmer's 'Origines Liturgicæ, or Antiquities of the English Ritual:' prefixed to which is a "Dissertation on Primitive Liturgies," well deserving of his best attentions. He should further seek to obtain some insight into the Oriental Offices; both because the East had attained to maturity and eloquence while yet the West was lisping with stammering lips; and also because the men who revised our Offices are found to have been well acquainted with the Liturgical treasures of the East[h]. To insist upon the importance of Bingham's great work in this connexion, ought to be quite superfluous. No student can afford to neglect it.—Whatever hints then are obtained from these, or from kindred sources, it will be found convenient to refer, (as already explained,) to the head of THE ANTIQUITY of the Prayer Book.

II. All that relates to the history of our English Book of C. P., from 1549 until 1662, belongs to a distinct department of inquiry. Hither are to be referred especially the changes introduced at the successive revisions of 1549, 1552, 1559, 1604, 1662: the Latin versions of Alexander Ales[i] and Walter Haddon: the influence of the Continental Reformers upon its contents: the conferences with the Puritans; and the peculiarities of the Scotch Book, (Laud's,) of 1637. The progress of opinion, the history of Doctrine, and the vicissitudes of Ecclesiastical practice in the Church of England, as illustrated by the changes in her Rubrics,—the growth of her Services,—the alterations in her Prayers:—such seem to be the chief matters which belong to this second department of study. As distinguished then from those inquiries which relate to the ANTIQUITY of our P. B., the present may be considered to have reference to its HISTORY.

[g] There is a little book by Krazer which will be found to furnish much useful information concerning the various Liturgies of the West. *De Apostolicis, necnon Antiquis Ecclesiæ Occidentalis Liturgiis*, &c. 8vo. 1786.

[h] On the subject of the Eastern Church, Mr. Neale's volumes are in a manner exhaustive. The collections of Goar and Renaudot should by all means be examined by one who would obtain a personal acquaintance with the Oriental Liturgies.

[i] To be seen in Bucer's *Scripta Anglicana*.

If a single book must be indicated on this branch of liturgical investigation, beyond a doubt it will be Mr. Keeling's. Its object is "to exhibit the P. B. telling its own history. It is an attempt to arrange the authorized Liturgies of our Church, together with that set forth by K. Charles I. for the use of the Church of Scotland, in such a manner as to enable the reader at one view to compare their variations; and thus to trace out for himself an explanation of the Rubric and Ritual, as well as the progress of the changes they have undergone[a]." Hamon L'Estrange's work, published two centuries ago with the same general design[b]; and Dr. Cardwell's reprint of the two Books of King Edward VI.[c], which is of similar purpose; may not be overlooked in this enumeration: for (as every attentive observer will see) the usefulness of these books has not been entirely superseded. An excellent compilation by Dr. Bulley, President of Magdalen College, well deserves to be mentioned in the same connexion[d].

But the volumes which illustrate the *History* of the P. B. are not so briefly enumerated. All the formularies which preceded the book of 1549, and paved the way for its reception, are well deserving of attention. Such were the Homilies[e]: the doctrinal treatises set forth by authority in the reign of King Henry VIII.[f]: the Articles of Religion, Canons, Injunctions, &c., which appeared from time to time, down to the beginning of the eighteenth century[g]: the history of the several Conferences connected with the Revision of the Book of C. P.[h] There is no

[a] From the Preface to *Liturgiæ Britannicæ, or the several editions of the Book of Common Prayer*, &c. by W. Keeling, B. D. 2nd ed. 1851.

[b] *The Alliance of Divine Offices*, &c. 1659: re-edited at Oxford in 1846.

[c] *The two Books of C. P.*, &c. Oxford, 1841.

[d] *A Tabular view of the variations in the Communion and Baptismal Offices*, from 1549 to 1662, &c. 8vo. 1842.

[e] See Griffiths's edition of *the Homilies*, (Oxf. 1858.)

[f] Bp. Lloyd's *Formularies of Faith set forth by the King's authority during the reign of Henry VIII.: viz. Articles about Religion*, 1536: *the institution of a Christian man*, 1537: *the necessary doctrine and erudition for any Christian man.* (Oxford, 1856.)—Burton's *Short Instruction or Catechism, set forth by Abp. Cranmer in* 1548; *together with the same in Latin, by Justus Jonas*, 1539. (Oxford, 1829.)—*Reformatio legum ecclesiasticarum. The Reformation of the Ecclesiastical Laws, as attempted in the reigns of King Henry VIII, King Edward VI, and Queen Elizabeth.* (Oxford, 1851.)

[g] Dr. Cardwell's *Documentary Annals of the Reformed Church of England; being a Collection of Injunctions, Declarations, Orders, Articles of Inquiry, &c. from* 1546 *to* 1716; *with notes historical and explanatory.* Oxford, 1844.—Also, by the same editor, *Synodalia. A Collection of Articles of Religion, Canons, and proceedings of Convocations, from* 1547 *to* 1717. Oxford, 1842.

[h] Dr. Cardwell's *History of Conferences and other proceedings connected with the*

more satisfactory way of understanding the many questions connected with the History of the English Church from the Reformation period onward; no more interesting way of studying the History of the P. B., than by conning over the curious contents of such volumes as these; where you infallibly become introduced to far more than can be interwoven into any narrative compilation. But the student will not be the less grateful to those authors who have collected and methodized notices illustrative of the doctrine and discipline of the English Church during the last three centuries[i]: and taught us how we may conform to its Liturgy[k]. Under this second class, those writers distinctly fall who have illustrated the Rubrics of the P. B. by expressly writing about them[l].

III. Quite distinct from the foregoing observations are those which present themselves on the *Doctrinal* and *Devotional* aspect of the P. B., in its present authorized form. The TEACHING of the P. B., I say, is a wholly distinct thing from the ancient sources from which the book is derived; as well as from the modifications which it successively experienced, until it attained its present shape. The edifying structure of the Calendar, as well as of the week-day and Sunday cycles of Lessons, &c., belongs to this third head: the suitableness of each succeeding portion of the Service: the meaning of the several petitions, and the object of the several prayers: the doctrinal value of the Creeds: the rationale of the inspired Hymns recited during public worship, together with their accurate interpretation: the instruction as to the sacred seasons conveyed by the Collects, Epistles and Gospels, Proper Psalms, and Lessons: above all, what is the Doctrine of the Church of England concerning the

revision of the Book of C. P.; from 1558 *to* 1690. Oxford, 1849.—Gibson's *Synodus Anglicana;* also edited by Cardwell, with a preface giving a history of the Convocation Controversy. (Oxford, 1854.) —To these may be added, (as a matter of curiosity,) that very curious pamphlet, *Alterations in the Book of C. P prepared by the Royal Commissioners for the Revision of the Liturgy in* 1689. (Printed by order of the House of Commons, (No. 283,) 1854.)

[i] See Lathbury's *History of the Book of C. P., and other Books of Authority; with an attempt to ascertain how the Rubrics and Canons have been understood from the Reformation to the accession of George III,* &c. 1858.

[k] *How shall we conform to the Liturgy of the Church of England?* by J. C. Robertson, 2nd ed. 1844.

[l] Especially Archd. Sharp, in his well-known Visitation Charges, *The Rubrics in the Book of C. P. and the Canons, so far as they relate to the Parochial Clergy.* Reprinted at Oxford, 1834.

two Sacraments; as well as what is taught by the several occasional Offices. All these subjects, it will be seen, fall under a third and distinct head: to which must be also referred the value of the P. B. as a manual of devotion: the consolation therein provided for suffering souls; and, not least of all, the boundless wealth of the Psalter.

There is a little work by Bishop Sparrow which is highly illustrative of the P. B. under this point of view[a]. Mr. Isaac Williams has also written on a part of the same subject, with his accustomed piety and beauty. Mr. Philip Freeman's great work, already so often quoted, is an invaluable commentary. Eminently suggestive again in almost every page, is the well known "Christian Year;" and the preface to Dr. Wordsworth's "Hymns for Sundays and Holydays[b]" is brimfull of the best liturgical teaching..... It may be added, that the treatise of Shepherd, however dissimilar in character to the works above named, falls under this third head of liturgical investigation.

But beyond all other writers, how does our own incomparable Hooker by the fire of his magnificent eloquence at once warm the student, and illuminate his way! How exquisitely does he discourse of Prayer[c];—how wisely has he shown the advantage of a Liturgy (c. xxv.),—appealing to the immemorial practice of the Jewish Church as a precedent for the use of set forms of prayer. (c. xxvi.) How nobly does he defend and account for short prayers and ejaculatory petitions, (c. xxxiii.) —the intermingling of lessons with prayers, (c. xxxiv.)—petitions for things earthly, (c. xxxv.) and the frequent iteration of the LORD'S prayer; concerning which he remarks, (in his beautiful way,) that "though men should speak with the tongues of Angels, yet words so pleasing to the ears of GOD as those which the SON of GOD Himself hath composed were not possible for men to frame." (c. xxxv. § 3.) Where shall we find a more magnificent panegyric on the Psalms, or a more exquisite apology for their use in the congregation? (c. xxxvii, xxxviii.) *Who* has ever more eloquently described the advantage of a service in which the Minister and people answer one another by course? (c. xxxix.)—of responsive chanting, in particular;

[a] *A Rationale upon the Book of C. P.*, &c. Oxford, 12mo. 1843.

[b] *The Holy Year*, 1863.

[c] B. v. c. xxiii.: also c. xlviii.

which, (ancient as Moses and Miriam,) in the Church of CHRIST may be traced back to the age of Ignatius,—who is said to have beheld a vision of Angels so employed, and to have delivered the practice to the Church over which he presided; whence it spread over all the world. But, (asks Hooker,) "whether Ignatius did at any time hear the Angels praising GOD after that sort or no, what matter is it? If Ignatius did not, yet one which must be with us of greater authority did. 'I saw the LORD,' (saith the prophet Esay,) 'on a high throne; the Seraphim stood upon it; *one cried to another* saying, Holy, holy, holy, LORD GOD of Hosts, the whole earth is full of His glory[d].'"

Hear him vindicate the congregational use of the 'Magnificat,' 'Benedictus,' and 'Nunc Dimittis;' and explain the importance of Litanies (c. xli.) and Creeds, especially the so-called Athanasian, (c. xlii.)—that "most divine explication of the chiefest articles of our Christian belief." The 'Gloria Patri,' (which he couples with it,) he shows to be not merely "an heavenly acclamation of joyful applause to His praise in whom we believe;" but a confession of our faith in the Blessed TRINITY, no less than a hymn of glory. Who that has read, can ever forget, his defence of the petition for deliverance from "sudden death?" (c. xlvi.)

Than his exposition of the doctrine of the Sacraments, and his apology for our method of celebrating them, nothing can be imagined at once more exquisite and more edifying; better calculated to move the heart, and to enlighten the understanding. (c. l. to c. lxviii.) What warmth of piety, informed by what profound learning, and set off by what unrivalled eloquence, meets us in every page! Lastly, with how masterly a hand does he touch upon the principal remaining Church Offices,—Confirmation, Matrimony, the Churching of Women, the Burial of the Dead! (c. lxvi.: lxxiii–iv–v.) The Christian philosophy of our Fasts and Festivals, he discourses of as none have ever discoursed before or since (c. lxix. to lxxii). His survey of the Ecclesiastical year, and proof that our days of solemn observance "have relation all unto one head," should be engraved on the heart of every one who ministers in the House of GOD. (c. lxx. § 8.) "Well to celebrate these religious

[d] Eccl. Pol. B. v. c. xxxix. § 3.

and sacred days," (he says of our Festivals,) "is to spend the flower of our time happily. They are the splendour and outward dignity of our religion, forcible witnesses of ancient truth, provocatives to the exercise of all piety, shadows of our endless felicity in Heaven, on Earth everlasting records and memorials, wherein they which cannot be drawn to hearken unto that we teach, may only by looking upon that we do, in a manner read whatsoever we believe." (c. lxxi. § 11.)..... It is not too much to assert that had Hooker gone over the whole of our Book of C. P. as he has gone over those portions of it which the Puritans assailed, he would have left nothing for future labourers in the same harvest-field.

It is not pretended that these three departments of inquiry are so distinct, that the one will never run into the other. On the contrary, their tendency is to do so continually. But when every admission has been made, the fact, as originally stated, for all practical purposes, holds true. It is possible to study the Antiquities of the P. B. and to *rest* in that inquiry,—as Mr. Palmer has shown in his "Origines Liturgicæ." It is possible to confine our attention strictly to the successive Reviews of the P. B.,—as Mr. Keeling has done in his "Liturgicæ Britannicæ." It is possible, lastly, (with Hooker,) to consider the wisdom, and the fitness, and the beauty of our Services. Each department, I repeat, for every practical purpose, is distinct; and we may addict ourselves to whichever we please.

I shall, perhaps, best illustrate the particular method of study thus indicated, as well as most effectually recommend it, if I select a portion of the P. B. for consecutive comment. Accordingly, choice shall be made of THE ORDER FOR THE VISITATION OF THE SICK: chiefly because it is a service of such special interest to those who are entrusted with the cure of souls, while it has probably been less frequently handled than some others. Proceed we then to view it, under the threefold aspect already explained: and first, what belongs to the *antiquarian* side of the subject shall be indicated.

I. The original of the present Office is found in the Sarum "Ordo ad visitandum infirmum." The priest proceeded to the sick man's house, robed, "cum suis ministris;" saying, *as they went along*, the seven penitential Psalms, together with the

Latin antiphon,—"Remember not, LORD, our iniquities." On entering the house, he pronounced in Latin the words,—"Peace be to this house, and to all that dwell in it: peace to those who come in and go out." On coming into the sick man's presence, if extreme unction was to follow, a crucifix was here produced: after which, the priest sprinkled him with holy water; and began, "LORD, have mercy upon us," &c. down to the words,—"And let our cry come unto Thee!"

Contrast this with our actual order. The procession of robed clergy,—and the chanted Psalms,—and the crucifix,—and the holy water,—are dispensed with; together with the superfluous words at the end of the salutation of the house. The antiphon, on the other hand, is retained *for the comfort and edification of the sick man*, and begins the service. Whereas however anciently the latter part was altered, in order to render it more suitable to the occasion,—our Reformers, with the same object, omitted a few words from *the beginning*, while they *restored* the latter part to its original state. That somewhat awful clause, "Neither take Thou *vengeance of our sins*," (terrible words surely to use on making our first appearance before a sick man!) they tenderly suppressed: but whereas, before, the conclusion of the antiphon had been altered into this,—"Spare, O LORD, spare *Thy servant* whom Thou hast redeemed with Thy precious blood, and be not angry *with him* for ever,"—(whereby the language had been made altogether personal to the sufferer,)—our Reformers, in the same spirit of charity, decided to retain the antiphon in its usual form; whereby the minister has the comfort of bringing *himself* under the same condemnation with the sick man; of including himself, and all present, in the same prayer for mercy.

Conformably with the invariable unreformed practice, the LORD'S Prayer was recited by the priest *secreto*, down to the clause, "And lead us not into temptation [a]," —which he pronounced aloud, so as to elicit the response, "But deliver us from evil." This peculiarity was not dispensed with till 1662.

The same ten versicles and responds as now, followed: but they have been exquisitely improved. For instance, the answer,

[a] Cyprian has an interesting passage on this last petition,—*De Dom. Orat.* c. xix. *sub fin.*

—"And evermore mightily defend him," may well have superseded the old,—"And *out of sin* defend him." So, instead of,—"DOMINE exaudi orationem *meam:* Et clamor *meus* ad Te veniat," we can but admire the spirit which substituted (in 1552), —"O LORD, hear *our* prayers: And let *our* cry come before Thee:" whereby the minister again associates himself, and all present, with the sick ... As much as possible to *edify*, seems to have been the object which the revisers of our Liturgy ever kept in view.

Nine prayers anciently followed,—two only of which, with excellent judgment, were retained. The last supplied the model for our first prayer, beginning,—"O LORD, look down from Heaven." But observe how feelingly the original Latin has been handled! For—"Vide et visita hunc famulum tuum," we have,—"Behold, visit, *and relieve* this Thy servant." The irrelevant clause which follows, ("et benedic eum, sicut benedicere dignatus es Abraham, Isaac, et Jacob,") is omitted: the petition that he may be filled "*omni gaudio*, et *lætitia*, et *timore Tuo* (!)," is reasonably exchanged for—"Give him *comfort*, and *sure confidence* in Thee." Every way preferable, surely, to—"Expelle ab eo omnes inimici insidias, et mitte *Angelum pacis qui eum custodiat* ..... *in pace perpetua*," is our present prayer—"Defend him from the danger of the enemy, and *keep him*," (not Thine Angel, but Thyself!) "in perpetual peace and *safety*."

The third of the nine prayers in the unreformed Book supplies the beginning of our second. Our Reformers adopted its language, as far as they were able: but it proceeded, (after the words, "grieved with sickness,") as follows:—"Visit him, O LORD, as Thou didst visit Peter's wife's mother, and the centurion's servant, and Tobit and Sarah, by Thy holy Angel Raphael. And so *restore him, O LORD, to his former health*, that in the courts of Thine House he may say, The LORD hath chastened and corrected me; but He hath not given me over unto death." Weigh this against what follows:—"Sanctify, we beseech Thee, this Thy fatherly correction to him; that the sense of his weakness may add strength to his faith, and seriousness to his repentance: that *if it shall please Thee to restore him to his former health*, he may lead the residue of his life in Thy fear, and to Thy glory: or else, give him grace so to take Thy visitation,

that, after this painful life ended, he may dwell with Thee in life everlasting, through JESUS CHRIST our LORD."

An exhortation, somewhat like our own, came next; together with an interrogative Creed in fourteen articles; eked out with definitions, and ending,—"This is the Catholic faith, brother: which *unless thou believest faithfully and firmly, thou canst not be saved.*" A shorter form was subjoined, for the use of illiterate persons: but this also was *very* unlike the Apostles' Creed[a]! Afterwards, came a second exhortation to the sick man to be liberal, to make restitution, to forgive the offences of others, and to confess his own. For this, no *form of words* is prescribed in our reformed service; but a rubric wisely supplies its place.

The same form of absolution as at present, (partly precatory, partly authoritative,) anciently followed: but it underwent important changes before it was transferred to our reformed book. For first, the clause,—"who hath left power to His Church to absolve all sinners who truly repent and believe in Him," was then inserted: whereby the act of absolution which follows *is limited to the case of true penitent believers;* in other words, to the case of those whom GOD has already Himself infallibly forgiven[b]. The act of absolution, therefore, on the part of the priest, is shown to be purely ministerial: like the act of those by-standers, who, after CHRIST Himself had delivered Lazarus from the bands of death, were commanded to "*loose him*, and let him go": (S. John xi. 44.) or like the act of that priest to whom our LORD sent the leper, *after He had Himself cleansed him* of his leprosy. (S. Mark viii. 3, 4.) To mark this yet more plainly, our Reformers delicately varied the phrase, in order to distinguish between the act of GOD and the act of man: rendering the ancient,—"Dominus noster, Jesus Christus, pro suâ magnâ pietate TE ABSOLVAT;" thus,—"of His great mercy FORGIVE THEE": but,—"Ego *absolvo te*,"—"I *absolve thee*". Man may *absolve*: to FORGIVE sins, "who is able but GOD only?" This is not the doctrine of the Council of Trent[c]; but it is the Catholic doctrine of Absolution as expounded by the best of the schoolmen[d].—On the other hand, our Reformers omitted the almost blasphemous

[a] *Manuale*, &c. fol. lxxxix and xc.
[b] Ezek. xviii. 21, 27: xxxiii. 14 to 16, &c.
[c] Sess. xiv. c. 7 and 9.
[d] See the quotations from Hales, Bonaventura, Thomas Aquinas, and others, in a valuable chapter of Shepherd *On the Common Prayer*, p. 371, *seqq.*

association with Almighty GOD, of the "Apostles S. Peter and S. Paul"!: as well as the words which follow,—"de quibus [*scil.* peccatis] corde contritus et ore mihi confessus es: et ab omnibus aliis peccatis tuis de quibus si tuæ occurrerant memoriæ libenter confiteri velles: et sacramentis Ecclesiæ te restituo."

Then came the original of our present 'Collect', beginning,—"O most merciful GOD, who according to the multitude of Thy mercies." But what a happy rendering of the words,—"*Venia remissionis evacuas*," is that,—"*Thou rememberest them no more*"! Still better deserving of notice are the changes effected in the subsequent parts of the same prayer. It will be perceived that the words,—"Renova in eo, piissime Pater, quicquid diabolica fraude violatum est" represent very imperfectly the clause as it stands at present in our book:—"Renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, *or by his own carnal will and frailness.*" Let it not be imagined, however, that anything like license swayed the pen of our Reformers. Those learned men knew that the very ancient prayer they were dealing with, was the form of reconciling a dying penitent, which had been in use as anciently as the fifth century. The earlier drafts of it are found to have contained the additional clause,—"*quicquid terrena fragilitate corruptum est*"; which evidently supplied them with the original of the phrase,—"*whatsoever hath been decayed...by his own carnal ...frailness*[a]."—Then further: "*Consider* his contrition,—*accept* his tears,—*assuage* his pain,"—(instead of the thrice repeated "Miserere" of the original,) may have been suggested by the following passage in a kindred prayer of the same antiquity:—"*Respice* flentem famulum Tuum: *adtende* prostratum: ejusque planctum *in gaudium* Tuâ miseratione *concede*." The word "*accept*," which is not thus accounted for, will be perceived to embody the substance of a long rubric in the Sarum Manual. The next clause,—"*as shall seem to Thee most expedient for him*," may be presumed to have been altogether our Reformers' own. So, doubtless, was the conclusion of the same prayer:—"Strengthen him with Thy blessed Spirit; and when Thou art

[a] See the Sacramentary of Gelasius, p. 552. The following passage in the Leonine Sacramentary (p. 379,) is, in some respects, closer yet:—"et ab eâ [*scil.* familiâ tuâ] *quidquid diabolicæ fraudis* irrepsit, *quidquid terrenæ labis* incurrit, expelle."

pleased to take him hence, take him unto Thy favour, through the merits of Thy most dearly beloved SON, JESUS CHRIST our LORD." But concerning this, a word shall be offered by and by.

In the unreformed book, the Office for Extreme Unction followed: the Priest first reciting the first two words of the Antiphon,—"Salvator mundi;" and then the lxxi^st^ Psalm,—"In Thee, O LORD, have I put my trust." This done, he pronounced the whole of the Antiphon, as follows: "Salvator mundi, salve nos, qui per crucem et sanguinem redemisti nos: auxiliare nobis, Te deprecamur, Dominus noster." Shall we more admire the discrimination which, in rejecting the modern ceremony of Extreme Unction, was yet careful to retain the Psalm with which that rite commenced, as well as the Antiphon which followed: or the exquisite taste which, (in 1662,) by a skilful *re-arrangement of its clauses*, brought the Antiphon to its present delightful harmony of expression? Translated originally thus: "O Saviour of the world, save us, which by Thy Cross and precious Blood hast redeemed us, help us, we beseech Thee, O GOD," (which is the exact counterpart of the original,)—how exquisitely has it been remodelled into,—"O Saviour of the world, who by Thy Cross and precious Blood hast redeemed us, save us, and help us, we humbly beseech Thee, O LORD!"—It is a minute circumstance to notice, but I must also call attention to the epithet "*precious*," which our Reformers, here, (as elsewhere[b],) have prefixed to the mention of CHRIST'S redeeming Blood; following therein S. Peter's language, which doubtless suggested the chief expression in the anthem itself[c]; and showing with what exceeding pains they went over every part of this service.

The address which follows,—("The Almighty LORD, who is a most strong tower," &c.) was new in 1549: being nobly constructed out of Divine materials[d]. The concluding benediction, (added only at the last review,) is the most venerable

[b] E. g. In the prayer of humble access, which they altogether composed in 1547: in the Litany, where they rendered the "pretioso" of the original Latin, (as in the present place,) "*most* precious:" and in the 'Te Deum.'—It may be added that (ever since 1549) they had translated "de latere suo," in the Baptismal Service, "out of His *most precious* side.")

[c] Ἐλυτρώθητε ... τιμίῳ αἵματι Χριστοῦ. 1 S. Pet. i. 18, 19.

[d] Viz. Psalm lxi. 3, Phil. ii. 10, and Acts iv. 12.

portion of the entire service; being the form, prescribed by GOD Himself, in which "Aaron and his sons" should bless the children of Israel, in the days of the Exode[a]. It has therefore been the property of the Church of CHRIST for upwards of 3300 years[b]. But our reviewers prefaced it with the clause,—"Unto GOD's gracious mercy and protection we commit thee:" and the words, "both now and evermore," were at the same time added at the end.

Having thus,—imperfectly indeed, (for we have scarcely looked beyond the Sarum Manual,) but still sufficiently for our present purpose,—considered *the sources* from which our Service for the Visitation of the Sick was derived, we proceed to remark on *the history* of the service, as it stands in our reformed Book.

II. It is observable that, in the first English P. B. of 1549, the priest began the service by repeating the cxliii[rd] Psalm,—the last of those seven penitential Psalms with which, (according to unreformed usage,) it was customary to approach the house. Provision was further made at the end of the service, for the anointing of the sick person, if he desired it. Moreover, it was "*my* prayer," "*my* cry," in the last of the versicles and responds in 1549. None of these undesirable traces of the older order are found at the end of three years; but the priest was required to *kneel* when he pronounced the anthem, "Remember not, LORD, our iniquities." The response, "Spare us, good LORD," (as in the Litany,) and the Invitation, "Let us pray," were not added however till the last review.

The prayer beginning,—"Hear us, Almighty and most merciful GOD," underwent several notable changes. Until 1662, it retained the petition,—"Visit him, O LORD, as Thou didst visit Peter's wife's mother, and the captain's servant, So visit and restore to this sick person his former health, if it be Thy will." Until 1552, it contained the further clause,—"And as Thou preservedst Thobie and Sara by Thy Angel from danger." Not until 1662 was *every trace of prayer for the sick man's recovery* removed; and a petition substituted, "that if it should be GOD's good pleasure to restore him to his

[a] Numb. vi. 24–26. [b] It is the 'Benedictio populi' in the old Gallican Missal, for Friday in Easter week: but it is there thrown into the plural.

former health, *he might lead the residue of his life in* GOD'S *fear, and to* GOD'S *glory.*"

Among the many changes introduced in 1662 into the rubrics which follow the Creed, especially worthy of notice is the direction that the Minister should examine whether the sick person "*repents him truly of his sins.*" The charge "to move" him, "(and that most earnestly,) to liberality toward the poor," was then wisely restricted to the case of "such sick persons as *are of ability:*" and if there had been a confession made, it was then provided that the Priest should absolve him, "*if he humbly and heartily desire it.*" The direction in the Book of 1549, that "the same form of Absolution should be used in all private confessions," disappeared in 1552.

The improvements which were made in 'the Collect,' (as it is called,) are worthy of attention. Until 1662, it ended thus: "impute not unto him his former sins, but take him to Thy favour; through the merits," &c. The Scotch book of 1637 added the clause,—"*when the hour of his dissolution is come, take him.*" Borrowing a hint from this, our last reviewers brought the prayer to its present perfection, by inserting the words,—"strengthen him with thy favour, and *when Thou art pleased to take him hence.*"

The benedictory prayer, beginning,—"The Almighty LORD, who is a most strong tower,"—(as marvellous a specimen of the English of 1549 as could anywhere be found,)—exhibits a singular trace of the labour bestowed at the last review, in the substitution of "*none* other," for "*no* other name under Heaven." Exquisitely sensitive must the ear have been which suggested that slight alteration! Surely, it is the work of the same hand which remodelled the Antiphon, "O Saviour of the world!"—All that follows, to the end of the Service, was added in 1662.—Such are the chief remarks, in connexion with *the history* of the Service for the Visitation of the Sick, which present themselves on a comparison of the successive editions of the Prayer Book.

III. But, as already explained, there are observations of a different kind, which grow out of an attentive survey of the text *as it stands:* or which bear upon its teaching, but are derived from sources not strictly liturgical.

Thus, the very first reflection which presents itself on a mere glance at the Service, is one of the most important probably which a man will ever make upon it: namely, the significance of the fact that *a form of prayer* has been prescribed for the Visitation of *the Sick*. What is it, but the collective voice of a mighty multitude of Fathers, Doctors, Confessors, Saints,—crying aloud across the great gulf of Time; and warning us against going unprepared into the presence of a sick man? Against trusting to the extemporary shapings of our own wits? Against imagining that sickness emancipates either the sufferer, or the shepherd of his soul, from the necessity of a form of prayer; or from the repeated use of the same form of sound words with which the sick man was first approached?

Further, on the very threshold of the Service, we are met by a consideration of some interest. The rubrical provision, that, "when any person is sick, notice shall be given thereof to the Minister of the Parish," (inserted in 1662,) amounts to a charitable intimation that the Church does not hold that Minister guilty of neglect who has overlooked a sick man's necessity, only because he has received no notice of it.—The further remark presents itself,—that our Church follows, as closely as she is able, the Apostolic precept in similar cases[a]. "The elders of the Church" are "*sent for*," and they "*pray over*" *the sick man;* a course which is also enjoined by the lxviiith Canon. If they no longer "anoint him with oil in the Name of the LORD," it is because miraculous powers are no longer exercised by the Church; and because *the restoration* of the sick was the sole object of such anointing.—Our Church further gives her Ministers the same charge which her LORD gave to His Disciples, when He sent them forth:—"Into whatsoever house ye enter, first say, *Peace be to this house.*" (S. John x. 5.)

We are next struck by the exclusion from this Service of any prayer for *the Recovery* of the sick person. When it is discovered that, out of nine prayers in the unreformed book, no less than seven were *direct petitions for health,* this will be felt to be more than remarkable.

It is manifest, notwithstanding, that *the possibility* of the

[a] S. James v. 14, 15.

sufferer's restoration is contemplated throughout. There has been a visible anxiety to make this more a Service for the sick who *may* recover, than for the dying who are *about to depart*. Nevertheless, as we have seen, it is not *health*,—but *grace to live in the fear of* GOD, *and to His glory*, if by GOD's good pleasure health should be restored,—which is prayed for.

The rubrics prefixed to the Exhortation, show that considerable liberty is accorded to the Minister. How far he is from being *restricted* to the use of the form here provided, is further shown by the instructions given him to examine and to exhort the sick man on many subjects. The option is further allowed him of postponing the prayers, until certain religious and secular duties have been disposed of.

The inquiry which he is directed to make respecting the Articles of the Apostles' Creed, is surely a most solemn and instructive circumstance. A belief in those eternal verities then, is the only foundation for a dying man's hope. In life, the Church requires *more* of her children: but in death, she is content to be assured that they hold fast *that* brief formula!—Lastly, he who would know her mind respecting deathbed confession, may learn it here. "If the person *feel his conscience troubled* with any weighty matter,"—then, and not otherwise, he "shall be *moved to make a special confession* of his sins:" and Absolution shall be administered only "*if he humbly and heartily desire it.*"

Three forms of Absolution are provided in the Prayer Book: the first, (in the Daily Service,) declaratory: the second, (in the Communion Service,) precatory: and this,—which is partly precatory, partly authoritative,—is the third. Such a form was altogether unknown in the Church for the first twelve centuries,—as Romanists freely admit. Once introduced, it won such favour, that, in sixty years, the use of the ancient precatory form almost disappeared; and there were even found some who began to question the validity of precatory absolution altogether[b]. The authoritative form is not to be condemned, however, merely because it was unknown in ancient times; or because it has been misunderstood and abused since its introduction. "When its import and meaning are duly defined and

[b] See the quotations in Shepherd, i. pp. 364–5.

rightly understood, it may, on certain occasions, be adopted with propriety and advantage[a]."

The attentive student will not fail to recognize that the versicles and responds after the LORD's Prayer, are taken from the Psalter:—the first pair, from Ps. lxxxvi. 2: the second, from xx. 2: the third, from lxxxix. 23: the fourth, from lxi. 3: the fifth, from cii. 1:—A memory of the two Sacraments enters into this Service: for besides the exhortation to remember the profession made to GOD at Baptism, and demanding assent to the Creed in *the very words* of the Baptismal Service,—there is a marked conformity between the reply which follows the Creed, and the beginning of the ensuing rubric, (as altered in 1662,) with the reply to the last question in the Church Catechism.—It may not be unworthy of remark that the Christian, in his sickness, begins his Hymn with the last words of the 'Te Deum' of his health;—"In Thee, O LORD, have I put my trust; let me never be put to confusion!" (Ps. lxxi. 1.):—while the suppression of the last five verses of that Psalm, becomes our warrant for reading *portions* of Psalms to persons in sickness[b].—The "Anthem," (as it was styled in 1549,) beginning,—"O Saviour of the world," (like the, "Remember not, LORD, our offences," at the beginning of the Service,) will be perceived to be one of the few *direct* addresses to the Second Person in the Blessed Trinity, which our Prayer Book contains. Next comes a benedictory address, the beginning of which recals the 2nd verse of the Psalm which went before. Mr. Palmer (ch. viii.) considers it peculiar to the English ritual, into which it was introduced in the time of K. Edward VI. Its exquisite adaptation to the wants of a dying man,—its fitness to sustain his hopes, as well as to guide his thoughts to the one Object of Faith,—must strike all who have used it.

[a] The reader is referred to some judicious remarks on this subject by Shepherd, *On the Common Prayer*, vol. i. p. 366-8.—In connexion with the general subject, should be read what Hooker has written concerning "how it standeth with us of the Church of England, as touching public Confession;" and likewise, as touching "private Confession and Absolution."—See his E. P., book vi. c. iv., especially §§ 15, 16: and the important notes on § 9 in Keble's ed.—See also Bingham, book xviii. c. 3.

[b] The same inference may be deduced from the Service for Churching of Women; where half of ver. 13, all vv. 14 and 15, and half of ver. 16, are omitted from the cxvith Psalm. A slight change is also made in ver. 4,—but with obvious design; which does not seem to be the case with the small discrepancy, ('always be,' instead of 'be always,') observable between Ps. lxxi. 5, as it stands in the P. B., and in the Visitation Service.

To conclude. The four supplementary prayers, (all added in 1662,) are of great beauty,—especially *that* for a sick child. A prayer in the Burial Service is recalled by the beginning of the third. The last is constructed entirely out of Divine materials. —Such are the chief observations which suggest themselves to one studying this portion of the P. B. without extraneous helps. To speak more accurately, they are the remarks, neither *Antiquarian* nor *Historical*, which have been all along spoken of as belonging to a third and distinct head of inquiry.

I have now completed as much as it was proposed to offer on the Service for the Visitation of the Sick: reserving something of a practical character for a later chapter. The three departments of Liturgical investigation indicated at the outset, having been thus illustrated somewhat in detail, it follows to declare the general results to which it is thought that such lines of inquiry, when extended over the whole of the Book of C. P., will severally lead.

I. The prevailing conviction which must result from the first will be, that our English P. B., alike in its contents, structure, and method, is remarkable for nothing so much as for its high antiquity. "No doubt, from GOD it hath proceeded," says Hooker, "and by us it must be acknowledged a work of His singular care and providence, that the Church hath evermore held a prescript form of Common Prayer, although not in all things everywhere the same, yet for the most part retaining still the same analogy. *So that if the Liturgies of all ancient Churches throughout the world be compared amongst themselves, it may be easily perceived they had all one original mould*[c]." Thus, whereas it has been shown that a careful examination of extant remains conducts to the conclusion that four great fontal Liturgies,—the *Great Oriental*, the *Alexandrian*, the *Roman*, and the *Gallican*,—"have been the parents of all the forms now extant, and indeed of all which we can in any manner discover: and that their antiquity was so very remote, and their use so extensive in those ages when Bishops were most independent, that it seems difficult to place their origin at a lower period than the Apostolic age[d]:—it is here suggested that "*the mould*" of all the four was the mind of Him who is "the first Cause of

[c] B. v. c. 25. § 4. [d] Palmer's *Orig. Liturg.* i. 8.

Beauty;" the very Author of order, as well as the Object of worship.

It remains to remark that he who pushes his inquiries furthest back will observe that the Services of the Eastern Church were undoubtedly moulded on those of the Jewish. How many traces of "the rock whence we are hewn, and the hole of the pit whence we are digged," do we unconsciously carry about with us at the present day! What means our 'Pentecost[a],' and our epithet 'Paschal?' Whence the observance of three hours of prayer[b]? and of two weekly fasts[c]? and of three great yearly festivals[d]? and of a fast of forty days[e]? Whence the practice of commencing the ecclesiastical day on the eve preceding[f];—and of commencing the ecclesiastical year, (until 1751,) in March[g]? whence our abundant use of David's Psalms in public worship? whence the precedent for introducing inspired hymns into the liturgy[h]? whence came the invitatory, 'Alleluia'[i]? and the asseveration at the end of every prayer[k]? Whence came antiphonal singing[l],—and the surplice[m],—and the Saturday fast[n], (which was observed at Rome till Augustine's time[o],) and the mixed cup in the Holy Eucharist,—and the germ of many of our oldest prayers,—and the use of a first and second lesson[p],—and the weekly "word of exhortation to the people," delivered from "a pulpit of wood[q]"—and the rite of Confirmation? and the ceremony of the Churching of Women[r]? Why does the altar stand at the east end of the church[s]; and

[a] Consider Acts ii. 1 : xx. 16. 1 Cor. xvi. 8. See the *Table of Vigils, Fasts,* &c. in the P. B.

[b] See Dan. vi. 10 : and compare Ps. lv. 17. with Acts ii. 15 : x. 9 : x. 3, 30 and iii. 1.

[c] S. Luke xviii. 12. (See Lightfoot, i. p. 611.) Compare the rubric prefixed to the Litany, where a trace lingers of what was our unreformed practice.

[d] See Deut. xvi. 16, 17. Exod. xxiii. 17. (Compare the last rubric but one at the end of the Communion Service.)

[e] Jonah iii. 4, 5. Consider the miraculous fasts of Moses, Elijah, and One greater still.

[f] Consider Gen. i. 5. Ps. lv. 17, &c.

[g] Exod. xii. 2.

[h] The Song of Moses (Exod. xv.) became a part of the ordinary Jewish Liturgy. See Hooker, V. xxvi. 2.

[i] See Keeling, p. 11.

[k] Τὸ Ἀμήν,—1 Cor. xiv. 16. See Numb. v. 22. Deut. xxvii. 15. 1 Chron. xvi. 36, &c.

[l] Exod. xv. 20, 21. (Consider the construction of Judges v.) 1 Sam. xviii. 7. Is. vi. 3. By all means, see Hooker on this subject.

[m] Levit. xvi. 23, &c.

[n] See Hooker, V. lxx. 9.

[o] *Epist.* xix. *ad Hieron.* (quoted by Bingham, xx. iii. 1.)

[p] See Acts xiii. 15 : xiii. 27, and xv. 21, &c.

[q] Nehem. viii. 4.

[r] See Levit. xii. 8 ; and compare the concluding rubric with verses 12, 13 of the Psalm (cxvi) used.

[s] The porch was at the east end of the Temple, and the altar stood in the court, before the porch : 2 Chron. viii. 12 : xv. 8, &c. &c.

the priest at the north side of the altar[t]; and why is there a candlestick? and (so late as George Herbert's time) incense[u]? Whence the box with "a hole bored in the lid of it[x]?" Nay, what has determined the very shape and proportions of a Church, but the divinely ordered ichnography of the Temple? and what rendered superfluous any directions as to the baptism of infants but the fact that *infant baptism* was universally practised among the Jews[y]? Who shall doubt that the Eastern Church derived the first lispings of her entire ritual from a Hebrew original[z]? What are the greater part of her versicles, responds, and antiphons, but fragments of the utterance of the Psalmists of Israel; expressions which were every whit as familiar to the ears of S. Peter and S. John, as they are to ours! The LORD'S Prayer has been thought to be a summary of the public prayers of the synagogue[a]: and the Doxology at the end is probably an Apostolic variety of 1 Chron. xxix. 11. We take our leave of the sick and dying in the language which Aaron and his sons addressed to the children of Israel[b]. The very formulæ observable in the epitaphs of the first Christians, were derived from the gravestones of GOD'S ancient people[c].

II. Profound reverence for the Authors of each successive revision of our Liturgy, will infallibly result from the second department of inquiry above indicated. Gratitude and admiration will be the prevailing sentiment of our hearts. We shall be convinced that the book has been essentially *one* throughout: and that, losing nothing, it has gained much at each successive review, and especially *at the last.*

III. The advantages of the third head of investigation differ from the former in being not speculative but practical. To him who uses it aright, the P. B. becomes not only the focus to which his liturgical studies will converge,—the centre around which the results of his general reading will crystallize;—but the book becomes his instructor and guide in matters of Faith; in Devotion, his pattern and standard; his infallible rule in

[t] Consider Lev. i. 11. Heb. xviii. 1: x. 12. S. Luke i. 11.

[u] "The Country Parson (1652) hath a special care .... that his church be .... at great festivals strewed, and stuck with boughs, and *perfumed with incense.*" (c. xiii.)—2 Chron. xiii. 11, &c.

[x] 2 Kings xii. 9.

[y] See Wall's Introductory chapter.

[z] The reader is referred to Mr. Freeman's great work, i. p. 59–78.

[a] *Ibid.* p. 417.

[b] Numb. vi. 23.

[c] *Letters from Rome,* p. 173–4.

whatever regards Ecclesiastical observance. It colours all his opinions. The very spirit of it becomes transfused into his daily ministrations. It is the school in which, next to the Bible, he has learned the lessons which he accounts most precious. Its contents prescribe and regulate the entire course of his teaching.—And thus much concerning the threefold study of the Prayer Book.

Now, on a survey of these three heads,—under one or other of which, as already explained, everything readily falls;—it will be perceived that their difficulty of cultivation is inversely as their importance. The least difficult inquiry is also the most important. A man may never have set eyes on Gregory's Sacramentary, or handled the Sarum service-book, and yet be none the worse.—It is no disgrace to be but slightly acquainted with the changes which our Book of C. P. has undergone. Those changes belong to the past; and the considerations which arise out of them rarely affect present practice.—Not a shadow of excuse, on the other hand, is to be invented for him who omits to study the P. B. with attention,—*as far as he may do this without extraneous helps.* He will neither be able to read the Daily Service with full profit, nor to minister in the Offices with intelligence, until he has mastered those Prayers, and Psalms, and Hymns which he is called upon so often to repeat. Powerless to teach the ignorant; helpless on any sudden emergency; without skill when invited to listen to the complaints of a weary, or a wounded spirit;—how shall *he* direct attention to collects of which he knows nothing; or advise respecting the use of that Psalter which he has never yet studied for himself? Above all, how shall he banish and drive away all erroneous and strange doctrines contrary to GOD's Word? rebuke the unfaithful, and silence the gainsayers?

This is the study of the P. B. which is so earnestly pressed upon the attention of young aspirants to the Ministry. They are entreated to enrich the blank pages of an interleaved copy with references to those writers above all who have, (often incidentally,) taught them to appreciate the beauty and the meaning, of the Services. Let them handle that volume, in a word, with a constant view to the exercise of the Pastoral Office.

Sure I am that any one who, in this spirit, undertakes the study of the Book of C. P., if he be but "diligent in such studies as help to the knowledge of the Holy Scriptures," will find his daily reading supply abundant, and often most unexpected illustrations of its contents. I only forbear to multiply references, because it would be endless. As an example may be cited Bp. Bull's vindication of the 'Magnificat,' towards the end of his iv[th] sermon. The reader may also refer to the places at foot, in Dr. Mill's "University Sermons," if he has the work at hand, as a further illustration of what is here intended[a].

And yet, mindful of the practical difficulties which beset this subject on what may be called its learned side, I desire above all things to dwell on the supreme value of that knowledge which results from the constant study of the Book itself, almost *without* external aids. A patient examination of it with a view to more fully appreciating the beauty of its method, the extent of its resources, and the profoundness of its teaching,—certainly has not been attempted by all. It is thought that exactly in proportion as a man does this, his Liturgical knowledge will serve him effectually or not.

Let the 'Te Deum' be instanced as a composition the structure of which may be not unprofitably investigated in this manner. Beginning with an invocation to the One Eternal GOD, (in which act of praise the assembly of worshippers associate themselves with "the Heavens, and all the Powers therein;")—this Divine hymn expands into a confession of faith in the ever-blessed Trinity, to whom "Cherubim," (as revealed to the beloved disciple[b],)—"and Seraphim," (as described in Isaiah's 'vision of the LORD in His glory[c],')—"cry, Holy, Holy, Holy." Then,—with a hint derived from the Book of Revelation,—it magnificently proclaims that Apostles, and Prophets[d], and Martyrs, are full of the praises of One GOD in Trinity[e]. But from this place, (ver. 14,) the Hymn centres its regards on the Second Person, and becomes none other than a "song of praise to our LORD JESUS CHRIST;" whom it confesses as "the King of Glory (Ps. xxiv. 10);" "the everlasting SON,"

[a] See pp. 38, 112, 279–80, 301–2, 332, 347, &c.
[b] Rev. iv. 8.
[c] Heading of Is. vi.
[d] Rev. xviii. 20.
[e] "The Holy Church throughout all the world doth acknowledge *Thee*,—the FATHER," &c. &c.

who, "to deliver man, abhorred not the Virgin's womb:" but, "when He had overcome the sharpness of death, opened the kingdom of Heaven to all believers;" and now "sitteth at the right Hand of GOD;" whence "we believe that He will come to be our Judge."

From a confession of Faith, the 'Te Deum' changes into a prayer for the universal Church: the transition being indicated by the words,—"We *therefore* pray Thee help Thy servants, whom Thou hast redeemed with Thy precious blood;" and the close marked by the adoption of Ps. xxviii. 9,—"O LORD, save Thy people, and bless Thine heritage. Govern them, and lift them up for ever." At this point, the expressions become further narrowed, and our desires brought nearer home. It is no longer,—"Govern *them*, and lift *them* up:" but,—"*We* magnify Thee, and *we* worship Thy Name." A series of petitions in fact begins here, offered not for others, but *for ourselves*. Finally, we are presented with three verses from the Psalms: (Ps. cxxiii. 3: xxxiii. 21: xxxi. 1, or lxxi. 1.) in the last of which, the 'Te Deum,' which was found to be, at the outset, *an Invocation;* next, *a Creed*[a]*;* then, *a Prayer for the Church Catholic;* after that, *a Prayer for a single congregation;*—becomes concentrated into a petition which every individual *utters for himself*. It is no longer the prayer of many,—"O LORD, let Thy mercy lighten upon *us*, as *our* trust is in Thee:" but the passionate cry of *one*:—"O LORD, in Thee have *I* trusted. Let *me* never be confounded!"..... Four times, at least, does that plea, joined to that petition, recur in David's Psalms[b].

The foregoing remarks are not offered as possessing merit, but simply as a specimen of a method which demands no learned appliances for its successful prosecution. It will be for the student in like manner carefully to note the attitude of the Church with regard to either Sacrament. How plainly is participation in the Body and Blood of CHRIST limited to the case of the 'worthy' receiver! How significant is her silence

[a] The same Creed-like structure is just as discernible in the Litany, and in the Hymn 'Gloria in excelsis,'—*all three compositions being clearly Eastern in their origin* and the last named a mere translation from the Greek. All three are, partly, confessions of faith in the Trinity,—partly, prayers,—and almost exclusively addressed to the Second Person.

[b] Ps. xxxi. 1: lxxi. 1: xxv. 1, and 19.

as to *the manner* of CHRIST'S presence in this Sacrament[c]! and yet, her language is emphatic when she forbids the *adoration* of the Eucharist[d]. In respect of this great mystery, she keeps fast to her SAVIOUR'S side, and repeats His words; but presumes not to explain them. She seems to inherit the spirit of S. John, as declared in a memorable place[e].—Nothing can be more unequivocally laid down in the Service for the other Sacrament, than the doctrine of Baptismal Regeneration[f]. And yet, should we have had so much of bitter controversy on this subject, if the need of "*daily renewal*," even in the case of those who *are regenerate*, so plainly asserted in the Collect for Christmas Day, had been generally remembered?—Consider, again, how a single prayer in the Burial Service, sets forth (1.) the solemn truth that with Almighty GOD "*do live* the spirits of all them that depart hence in the LORD:" (2.) that with Him "the souls of the faithful, after they are delivered from the burden of the flesh, *are in joy and felicity:*" and lastly, (3.) that when the number of GOD'S elect is complete, "we, with all those that are departed in the true faith of His holy Name, shall have our *perfect* consummation and bliss, *both in body and soul.*"

Let a man's liturgical attainments be what they may, he may not flatter himself that his knowledge will avail him, unless he can point readily to the Collects for purity, for charity, for truthfulness, for pardon, for peace; for heavenly-mindedness, for succour and support, for protection and preservation; for mercy, for deliverance, for GOD'S continual help, for stedfastness,

[c] "The Church of England," (remarks Dean Aldrich,) "has wisely forborne to use the term *Real Presence* in all the books that are set forth by her authority. We neither find it recommended in the Liturgy, nor the Articles, nor the Homilies, nor the Church's, nor Nowell's Catechism." (Quoted by Dr. Jacobson in his preface to Nowell's Catechism, p. xxix.)

[d] It is part of the concluding Rubric of the Book of 1552.—Mr. Freeman (ii. 84, 85.) remarks:—"The direction which was embodied in the rubrics of all other Churches and monastic bodies of the West, for the celebrant to kneel and worship the Element, *never found footing in those of the English Church:* and the peculiarity continued down to the very time of the Revision of the Offices in the sixteenth century. The Communion Offices of the various dioceses of Salisbury, York, Hereford, or Bangor, in whatever else they might differ, agreed in this point:—an unanimity, it must be admitted, most striking and even astonishing, when the universal prevalence of this direction elsewhere throughout the West, and the immense importance attached to it are taken into consideration."—See also *Proposals for Peace,* pp. 21, 22: 48.

[e] S. John xxi. 23.

[f] "Seeing now . . . that this Child *is regenerate.*" "We yield Thee hearty thanks, most merciful FATHER, that *it hath pleased Thee to regenerate* this Infant."

for grace to live well; for grace to profit by the study of Scripture; for spiritual strength and for guidance; for the gift of penitence, of self-denial, and of the HOLY GHOST; against covetousness, against instability, against false Apostles; for angelic protection, for unity, for the Communion of Saints. Neither will anything, lastly, atone for his want of familiarity with the Psalter. "Let there be any grief or disease incident unto the soul of man, any wound or sickness named, for which there is not in this treasure-house a present comfortable remedy at all times ready to be found[a]." And certainly a Minister should be prepared at a moment's notice to select from it something appropriate, whatever occasion may arise. Shall he, when certain of the Psalms are objected to for their "*unchristian tone*," prove unable to vindicate the entire fitness of all for congregational use; as well as to reconcile men to those passages which sometimes give offence?

The present chapter has grown to a great length. Its object has been to declare the value of our English Prayer Book;—to point out the threefold point of view under which it may be most profitably considered;—and, above all, to illustrate the paramount need of that least ambitious, but most practically useful method of studying it, which invokes assistance from no extraneous quarter; but consists in a patient, and humble, and attentive examination of *the Book itself*.

[a] *Eccl. Pol.* B. V. c. xxxvii. § 2.

CHAPTER IV.

ON PASTORAL STUDIES.

Ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκεις;
Πρόσεχε τῇ ἀναγνώσει.

Will you be diligent in ..... reading of the Holy Scriptures, and in such studies as help to the knowledge of the same?—THE ORDERING OF PRIESTS.

THE foundation of all sacred learning must be laid deep in the study of the Bible: next, in the study of the Prayer Book. It has been already explained, that, when we so speak, we do not confound the relative position of those books: the first, the source and centre of light and attraction; the second, the pale star which shines with only a borrowed glory, and is never capable of becoming a substitute for the other. Yet are these our 'two great lights'; and woe to the Church if ever she suffers herself to be defrauded of the illumination of either! Hence, we began with "the study of the Bible," and "of the Prayer Book." It follows to speak of the other studies proper to the Pastoral Office: and it must be again declared, (for it cannot be stated too emphatically,) that a man is competent to engage in these, only as he has been careful first to lay the good foundation already prescribed.

For so it is, that books of Divinity (as hinted in p. 1,) do but unfold, or in some other way grow out of, Holy Scripture: and, inasmuch as the ultimate appeal is ever made back to its pages, it is clear that a man will be unreasonably dependent on his human guide, unless he be furnished with a competent know-

ledge of what is the teaching of the Divine standard. How, for example, shall he decide among contending interpretations, except by recognizing the conformity of one to the general tenor of GOD'S Word; and perceiving the inconsistency of the rest with *the ascertained usage* of the inspired writers?—A familiar acquaintance with the book of C. P. will in like manner often preserve a man from being perplexed or misled. It is surely preposterous that a student should launch out on the waters of strife, where he has to encounter so many a blast of vain doctrine, without chart or compass whereby to steer his way. The authoritative teaching of the Church of England, (which is *none other than that of the Church Catholic* [a],) must first be embraced in all its necessary outlines: then, and not before, will a student be prepared to deal with the statements of the Doctors and Fathers of his own, or of other Churches.

But he is impatient to extend his studies: and with the Bishop's examination in prospect, he asks what he shall read next? May we be permitted strenuously to discourage that solicitude on this subject which is so often witnessed in candidates for the Ministry; and to invite them rather to aim at a far loftier as well as more distant mark?

Men cannot surely require to be told that the ordeal preliminary to Ordination is not at all an alarming business. Its object is not to detect how slender are a candidate's theological acquirements; but simply to ascertain that he has a competent knowledge of the Bible; has read certain prescribed works with intelligence; and is generally sound in the faith. The object, in a word, is *to admit* men to the Ministry,—not *to exclude* them. The necessarily intellectual character of the process is, with the heads of the Church, a subject of regret. They would rather that those few preliminary days could be days of spiritual refreshment;—of meditation and prayer on one side, of pastoral exhortation on the other. Is it reasonable then that the slender

[a] "In veterum lectione quo magis versaberis, eo magis tibi cordi erit Ecclesia Anglicana."—(Welchman's pref. to the Articles.)—"Men, Brethren, and Fathers,—Give me leave to speak freely to you of the Church you live in: a Church, not only in its doctrine and discipline, but in all things else exactly conformed to the Primitive, the Apostolical, the Catholic Church."—(From the 5th of Beveridge's *Sermons on the Ministry and Ordinances of the Church of England.*)—So also Cave, in the *Proleg.* to his *Hist. Lit.* p. xliv.

requirements of so brief a period of probation should be regarded as *an end*, by those who are seriously looking forward to a life-long feeding of the flock of CHRIST? Let men extend their regards far beyond the Episcopal examination and aim at a *far* higher mark. They will thus infallibly satisfy every requirement of the dreaded ordeal.

To proceed then, as if such a thing were not,—it may be replied to the inquiry as to what should be the studies of a candidate for the Ministry, as follows.

Before all things, he should apply himself to a systematic study of the APOSTLES' CREED: in other words, to the great work of Bp. Pearson. Let him not suppose that this is a slight achievement; nor reserve for it only fractions of his time. It should have undivided attention for a long period; claiming two or three of a man's best hours daily, until every one of those precious pages has been mastered,—notes as well as text. No printed analysis is allowable,—except indeed that of the late Dr. Mill; which almost aspires to the dignity of an independent work; and which, interleaved, may prove of service. Most useful of all, however, will be that analysis which a man makes for himself. Read Pearson on the Creed with a pencil in your hand, by all means: underline his most important statements; and transfer to a note-book as many memoranda as you will.

It is feared that students are apt to look upon this treatise too exclusively in the light of a book to be prepared for examination. Once in Holy Orders, many consign the volume to the shelf; and remember it chiefly as a difficult and not very engaging specimen of dogmatic writing. Woe to him who so acts! Pearson's great work may not be neglected at any period of his life, by the student of sacred Science. The man who consults it oftenest will prize it most. Precious beyond expression are those weighty definitions of "the Faith once for all delivered to the Saints": while, to one cut off from a large library, the Notes are simply invaluable. "To the theological student," says a recent editor of Pearson, (and I am only addressing those who desire in some degree to maintain that character,)—"one of the most valuable parts of the Exposition of the Creed is the rich mine of patristical and general learning

contained in the Notes. If the passages to which reference is made were collected, with the context in which they occur, they would form a complete *Catena* of the best authorities upon doctrinal points. Even the briefest allusions derived from reading so extensive and a memory so tenacious as Bishop Pearson's, deserve to be treasured as suggestive of patient investigation and deep thought, and directing the inquirer to the original sources whence information may be obtained[a]."—Although in certain of his *philosophical* speculations, Pearson's accuracy has been called in question[b], the soundness of his Divinity is not therefore open to suspicion. Nor need it detract sensibly from our veneration for his work that we are compelled to demur to part of Pearson's exposition of the eleventh article; and to suggest that no one studying his exposition of our LORD'S Descent into Hell, should fail to peruse attentively Bp. Horsley's Sermon (XX) on the same subject. The summary at the end of each article, (take the summary of the article on *the Communion of Saints* as an example,) is invariably admirable and interesting. And generally, we know of no other single work which contains the like amount of sound Divinity. It is a complete armoury for the young Christian soldier; a rich storehouse for the aged 'steward of the mysteries of GOD.'

Next in importance to the "Exposition of the Creed," comes Hooker's matchless treatise. His fifth book in particular must be read with undivided attention: but the others, especially the first four, may not be neglected. In Hooker, we have never to look beyond the text for delight and edification. The antiquated diction,—the lengthy sentences,—and it must be added, the change which has come over the relations of Church and State since Hooker wrote;—these causes conspire to withdraw men, in this busy and impatient age, from the study of his LAWS OF ECCLESIASTICAL POLITY. But for important views of great principles, and fundamental Catholic Truths: for sound teaching on that great key-stone of the Faith, our LORD'S Incarnation, and the Doctrine of the Two Sacraments which are built thereon: for interesting expositions of the several parts of Divine Service[c]; for varied learning, and lofty wisdom, and real wit; for

[a] Chevallier's Preface, 1849. [b] See Mill's *Analysis*, p. 135.
[c] See above, p. 104–6.

sublimest eloquence, and the lowliest, loveliest piety;—Hooker's Vth Book is certainly without a rival in the language. Had her sons studied it more attentively, the Church of England at this day would have rejoiced in the prevalence of sounder opinions, and been comforted with better prospects.—Let men every now and then have recourse to Hooker and to Pearson, by all means; whatever their age, attainments, or station in the Church may be.

In connexion with these, should be studied Waterland's "Critical History of the Athanasian Creed[d];" together with Dr. Wordsworth's "Theophilus Anglicanus, or, Instruction concerning the principles of the Church Universal and the Church of England;" to be followed up, at some later period, by the Rev. W. Palmer's "Treatise on the Church of CHRIST." Every aspirant to the pastoral office should further read the Rev. Hugh James Rose's "Discourses on the commission and consequent duties of the Clergy," which appeared in 1826; together with Bp. Beveridge's "Sermons on the Ministry and Ordinances of the Church[e]." This was probably the latest production (1702–7) of a writer second to none in learning, and who has been styled "the great reviver and restorer of primitive piety."—I also specially recommend to the notice of the Christian student, Dr. Mill's "Five Sermons on the Temptation of CHRIST[f]." They deserve real care and attention.

Concerning the fundamental doctrine of Man's new birth, Bp. Bethell's "General View of the Doctrine of Regeneration in Baptism[g]," is the best treatise extant in the language. Wall's "History of Infant Baptism" is scarcely less important, and may be easily mastered. His Introduction, (p. 45,) ought at least to be considered by all. Concerning the other sacrament should be read Waterland's "Review of the doctrine of the Eucharist, as laid down in Scripture and Antiquity[h];" and, when men are more advanced, the Rev. Philip Freeman's thoughtful volume on the same subject[i].

[d] Waterland's Works, vol. iii. p. 97–272. Prof. Heurtley's *Harmonia Symbolica, a Collection of Creeds, belonging to the ancient Western Church, and to the mediæval English Church*, (1853,) when completed by the addition of the Eastern Creeds, should be in every student's library.

[e] Reprinted in 1837.

[f] Cambridge, 1844, p. 171.

[g] Published in 1822. The 5th ed. appeared in 1850.

[h] *Works*, vol. iv. p. 459–802.

[i] Parts I and II.—1857–63.

But it is time to call attention to the paramount duty, at a very early period, of studying THE ARTICLES; which were "agreed upon," (be it ever remembered,) "by the Archbishops and Bishops of both provinces, and the whole Clergy:" their avowed intention being "the avoiding of Diversities of Opinions, and for the establishing of Consent touching true Religion." Embodying the Church's faith on every subject of greatest importance, they form so excellent an outline of Divinity, that a man could scarcely do better than fill it up, in detail, during all the remainder of his life. Many are the excellent treatises which they have called forth; but the completest has appeared in our own time, from the pen of Prof. Harold Brown[a].—What need to insist upon the duty of honestly and heartily adopting the teaching of the Articles,—without mental reservation of any kind; without affixing to one of them any strange or unusual sense: without adding to, or detracting from their statements, in any particular? ... Shame on the heartless latitudinarianism which dares to represent subscription to them as a hardship! Shall young English Clergymen hesitate to promise that they will *teach the Doctrines* of the Church of England? or imagine themselves wiser, more learned, or more pious than all the piety, and wisdom, and learning which has accepted those admirable formularies; from the days of Andrewes and Hooker, down to the days of Pearson, and Waterland, and Butler, and Mill?

In connexion with this subject should by all means be read Abp. Laurence's "Attempt to illustrate those Articles which the Calvinists improperly consider as Calvinistical[b]"—a work of exceeding interest and importance. Some acquaintance should also now be cultivated with the "Homilies[c];" while the "Constitutions and Canons Ecclesiastical" of 1603, should at least be read with attention.—But especially deserving of study, at this time, as a compendium of sound doctrine, is Nowell's "Catechism." That truly learned and judicious Divine put forth a Larger, a Middle, and a Smaller Catechism[d]. "The first part of this Smaller Catechism agrees exactly with that given in the

[a] *An Exposition of the 39 Articles*, 6th ed. 1846.

[b] Bampton Lectures for 1804,—often reprinted.

[c] Admirably edited (1859) by the Rev. John Griffiths, with a valuable preface.

[d] That *all three* were by him, is attested by his nephew and translator, the learned Dr. Whitaker.—See Dr. Jacobson's Preface to Nowell, (Oxford, 1844,) p. xxxvii–viii.

two Liturgies of King Edward VI; and the additions made by Bp. Overall after the Hampton-Court Conference were evidently abridged from it[e]." But the knowledge of this circumstance is not needed to recommend Nowell's *Larger* Catechism to our most reverent notice.

It was prepared at the suggestion of Cecil, to serve as a standing summary of the doctrines of the Church of England; and on being submitted to the Lower House of Convocation was so carefully examined and corrected, that "it was by them unanimously approved and allowed as their own book and owned doctrine." "I have caused it to be copied out again," (writes the author,) "and have sent it to your honour not now in my name, as afore; but in the name of the Clergy of the Convocation, as their book,—seeing it is by them approved and allowed[f]." It is in fact all but on a par, in respect of authority, with the Church Catechism itself; and therefore may on no account be overlooked by any dutiful student[g]. "When the sense of the Church of England is the question," (wrote Dean Aldrich in 1687,) "one would have expected to hear what the Church Catechism says: what the Homilies: *what Nowell's Catechism:* books allowed and published by the Church's authority, and authentic witnesses of her judgment."..... "I know no man so well learned," (was the remark of Abp. Whitgift, in 1573,) "but it may become him to read and learn that learned and necessary book[h]."

Next comes the duty of acquiring some introductory knowledge of Ecclesiastical History: and although this may be obtained from many secondary sources, yet can there be no doubt as to the method by which it may be best acquired. The great work of Eusebius, (Bp. of Cæsarea in Palestine, A.D. 308–340,) should certainly be read in the first instance. His ten Books carry the fortunes of the Church from the Apostolic

[e] *Ibid.* p. xxxvii.

[f] *Ibid.* See the fac-simile facing p. xii. The original MS. retains the signatures, in approval, of Abps. Parker and Grindal, who urged its publication. The work appeared in 1570,—*Catechismus, sive Prima Institutio Disciplinaque Pietatis Christianæ, Latine explicata. Auctore Alexandro Nowell.*

[g] Its use is enjoined in the Canons agreed upon by Abp. Parker and the Bishops of his province, in April 1571: in the 20th of the Injunctions (for the Laity) given by Abp. Grindal in the same year: and in the 79th of the Canons of 1603.

[h] *Ibid.* pp. xxii. and xxiii.

period down to the eve of the Council of Nicæa, A.D. 325. Abounding in important and interesting details, and thickly studded over with precious fragments of writers of the primitive age,—this work had for its declared object to treat (1) of the Successors of the chief Apostles, in the Churches which were most conspicuous in the beginning of the fourth century: (2) of the great transactions in Ecclesiastical History: (3) of the Bishops in the principal dioceses: (4) of eminent Churchmen, whether Authors or not: (5) of Arch-heretics: (6) of the calamities which overtook the Jews after their rejection of CHRIST: (7) of the persecutions which the Church has endured: (8) of the Confessors and Martyrs of the Church: and lastly, (9) of the Canon of Scripture. *All* our knowledge of the Church, in its primitive days, may be said to be derived from this one source; and the picture drawn by such a hand cannot but furnish a thoughtful man with abundant materials for profitable speculation. The work of Eusebius is, in short, the best possible *Introduction* to Ecclesiastical History. He who proposes afterwards to cultivate acquaintance with the Fathers, knows that nowhere are so many choice fragments of the foremost of that illustrious band to be met with as here. If Dogma is hereafter to be studied, here one stands at the fountain-head; for Eusebius describes the first beginning of those mighty heresies which afterwards convulsed Christendom, and led to the convening of Councils, and to definitions of the Faith.

Whether a beginner will be able to follow up the stream of ancient Church history by reading the works of Socrates and Evagrius, may well be doubted; but every Englishman should find time, sooner or later, to study Bede's "Historia Ecclesiastica gentis Anglorum." Nothing can supply its place. Coming later down, a beginner will probably be constrained to content himself with such epitomes as Palmer and Churton, Massingberd and Blunt have supplied. But he will be made conscious that the interest of this subject has a strange tendency to evaporate when compressed within narrow limits. He should by all means find time for Canon Robertson's "History of the Christian Church," (1858–62,) which comes down to the year 1122.

It follows naturally to recommend the study of the APOSTOLIC FATHERS: meaning thereby especially the two epistles of Cle-

ment, Bp. of Rome, (A.D. 70)—the seven of Ignatius, Bp. of Antioch, (A.D. 90–115,)—together with that of Polycarp, Bp. of Smyrna, (A.D. 100–166,)—and the account of his martyrdom, as well as that of Ignatius, constituting two well-known volumes. A man will find enough in these twelve Epistles to exercise his scholarship; even if he should be somewhat disappointed at the slender amount of *information* they seem to convey. It is *not* little however which results from them, when attentively studied: for, besides the many striking illustrations of Scripture which they supply[a]; the emphatic testimony they bear on the subject of Episcopacy[b]; and their plain doctrinal statements on some topics of the highest moment[c];—there are countless matters of antiquity and philology judiciously explained in the notes. But in truth, as well in what they omit as in what they supply,—as well in what they suggest as in what they declare,—these precious records of the Apostolic age are full of solemn interest. He who studies them with most assiduity, will afterwards approach the study of the Fathers with the best prospect of success.

Some such amount of reading as I have above indicated should if possible be achieved by every candidate for the Ministry *before* he takes Holy Orders. Bp. Butler's "Analogy of Religion, Natural and Revealed, to the constitution and course of Nature,"— together with his "Sermons,"—he will probably have mastered as a part of his College course. Nothing can supply the place of the Analogy, and of the Three Sermons on Human Nature. And now, with his sacred calling full in sight, a student is often heard to inquire in what direction he shall extend his reading? He asks for 'a list of Books:' and such lists have been freely furnished by those who are best qualified to supply them[d].

[a] E. g. Clem. *ad Cor.* c. xi: xii.—Ign. *ad Ephes.* c. xvii: xix, &c.

[b] Clem. *ad Cor.* c. xlii: xliv.—Ign. *ad Ephes.* c. iv: vi; *ad Magn.* c. iv: vii, *ad Smyrn.* c. viii, *ad Trall.* c. vii, *ad Polyc.* c. vi.—It is worth observing that the abridgment of Ignatius, (concerning which, see the Preface to Professor Hussey's *University Sermons,*) published by Cureton from a Syriac translation, contains the strongest of the passages alluded to: viz. Ign. *ad Polyc.* c. vi.

[c] E. g. Clem. *ad Cor.* c. vii, *Mart. Polyc.* c. xvii, Ign. *ad Magn.* c. viii, *ad Philad.* c. viii, &c.

[d] E. g. by Bp. Burnet, in his *Pastoral Care*:—by Bennet, (1714.) in his *Directions for studying a general system of Divinity and the xxxix Articles*:—by Bp. Tomline in his *Elements of Theology*:—by Dr. Wotton (1734) in his *Thoughts concerning a proper method of studying Divinity*:—by Bp. Van Mildert (1818):—by Bp. Lloyd (1828):—by

Now, that it is a fallacy to exhaust one's resources at the outset by conveying to one's shelves half a hundred well-bound books of Divinity,—many of which will never be opened, and a very few indeed of which will ever be read,—most men discover, sooner or later, to their cost. At the same time, like most other fallacies, it covers an important truth. It is certain that those who wish to become somewhat learned in their calling, (and it is only such who are here addressed,) cannot do better than to possess themselves early of a good copy of the Greek Septuagint[a], and of the Latin Vulgate; of some critical edition of the Greek Testament; of Bagster's "Hexapla;" of Hody's great work on the original texts of Scripture; of Bingham's "Origines Ecclesiasticæ;" of Cave's "Scriptorum Ecclesiasticorum Historia Literaria," or Smith's "Dictionary of Greek and Roman Biography." And if, in addition to such works as these, a man possesses a few of the best English Divines,—as Andrewes, Sanderson, Bull, Beveridge, Waterland,—he may well rejoice over his good fortune. But buying books will not make a Theologian: neither will much be gained by dipping at random into the works above enumerated. In the meantime, a man has to be set on his guard against the dangers which await him at the outset of his career. He is strenuously entreated not to suffer himself to be seduced from his proper field of study by the *ignes fatui* of the day,—the controversies which may happen to be raging around. Let him be persuaded that the pamphlet and the review are not for him. Let him refuse sternly to meddle with controversial Divinity in *any* shape. No kind of reading does more to dry up the heart; to weaken the powers; to foster unwholesome prejudices; to convey one-sided views of sacred Truth, than this.

Scarcely less dangerous is a premature resort to such specimens of patristic teaching as translations have placed within the reach of all. That admirable compilation, the "Catena Aurea," is in competent hands an useful work; but a very

Prof. Burton (1835). Also by Bp. Maltby, in one of his Charges, (1834.) Dr. Waterland (1729) gives a short list at the end of his *Advice to Young Students*, (*Works*, iv. p. 414.)

[a] A critical revision of the LXX is still extremely needed. The Oxford ed. of 1848 (3 vols. 12mo.) is useful; and it contains the LXX version of Daniel, (first published in 1772), as well as Theodotion's. But Breitinger's ed. (1730), is, on the whole, the best I know of.

dangerous book to fall into the hands of a young and injudicious beginner. Unused to the manner of the Fathers, and suddenly presented with a collection of arbitrary extracts from their writings, he mistakes the mind and meaning of the venerable authors, at every step. He is not aware, for instance, that a highly allegorical interpretation is often only meant as a pious exercise of the fancy; not put forth as a specimen of the writer's deliberate teaching. He forgets that a single passage from a Father voluminous as Augustine, divorced from its context, may be a very unfair sample of his doctrine, and even be contradicted in other places of his writings. Lastly, it is long before an enthusiastic beginner can be made to understand that the Fathers, not being inspired, are occasionally injudicious, and sometimes wrong. Such an one is slow to learn that he is beginning his Divinity at the wrong end.

I venture to suggest that closing his eyes as far as possible to the *quæstiones vexatæ* of the day, a man will do wisely to proceed from the good foundation already mapped out, to some definite inquiry *respecting Holy Scripture itself*,—avoiding above all things an aimless discursive method. It does not seem to matter much *which* special department he at first seeks to investigate. Whatever his starting point, he is sure to be conducted in the end over nearly the same ground; and he will be inevitably introduced to that varied information which is of so much importance to the steward of GOD'S mysteries, and which can in no other way be so well acquired.

Thus, assuming that the New Testament, (which certainly has the first claim,) will be studied first, it is evidently impossible to proceed far in any direction without having the attention called to the phenomena of various Readings, of Texts, of MSS, of Versions. And already, what a large field of study discovers itself! It becomes indispensable to read through a portion of Hody's work, or to master the prolegomena of such critics as Mill or Wetstein. Some familiarity with the Vulgate follows inevitably. The grounds of confidence in the inspired text become for the first time generally understood.

To be more particular.—Let a Gospel be selected for study,—S. Matthew's, for example. The quotations from the O. T. send a man to the Septuagint, and he thus acquires his first STUDIES.

practical acquaintance with that treasury of Hellenistic Greek. How many questions at once arise to exercise his faith and his reason! Why is the LXX sometimes quoted when the Greek does not seem to express the sense of the Hebrew verity? Why are clauses inverted[a]: words evidently altered for a purpose, (as in 2 Cor. iii. 16;) and even a new meaning imposed on the Hebrew[b]? Why are quotations mixed[c], and accumulated, (as in Rom. iii. 12–18;) and made with license, (as in 1 Cor. xv. 45.) The clue to all these questions I venture to say is supplied by the consideration that the same HOLY SPIRIT who gave the O. T. Scriptures, inspired the authors of the New: and that when GOD re-syllables His own words in another language, He only exercises His undoubted prerogative if He expresses Himself in the way which seems to Him best. But in the meantime, it is impossible reverentially to conduct the inquiry here indicated, without deep advantage. A man should notice those places which are rather allusive references than quotations[d]; tacit quotations[e], again; and quotations which are half from the LXX, half independently translated[f]; those again which are from prophetic writings no longer extant[g]; and those which seem designed to give merely *the substance* of many places in the O. T.[h]; those, lastly, which are confined to a single crucial word[i]. Let a man, I say, pursue his studies in this fashion, and he will be surprised to find what an insight he will acquire into Prophecy and its fulfilment; into the scope of inspired language; into the method of the HOLY GHOST under either covenant. Above all, he who takes up this branch of inquiry in the spirit here advocated, will find that he is beginning his studies in sacred exegesis *with the HOLY GHOST* for

[a] As in the famous quotation from Hab. ii. 4. in Hebr. x. 38. There are eight other instances of this, in Scripture.

[b] S. Matth. viii. 17.

[c] As in Rom. xi. 2, which quotes Deut. xxix. 4, but inserts two words from Is. xxix. 10.

[d] As Hebr. vii. 1, 2: xii. 18, 19; and the reference to Ps. xviii. 4, in Acts ii. 24.

[e] As S. Matth. ii. 20, of Exod. iv. 19. S. Matth. iii. 4, of 2 Kings i. 8: S. Luke i. 37, 48, &c. of Gen. xviii. 14: xxix. 32, &c.

[f] As Acts iii. 22, 23.

[g] As S. Jude ver. 14, 15, and S. Matth xxvii. 9. See above, p. 16–20.

[h] As S. Matth. ii. 23. S. John vii. 38: and perhaps S. James iv. 5.

[i] As ἀστεῖος, [see Green's *Grammar*, p. 6, for an excellent note.] in Acts vii. 20 and Heb. xi. 23,—which clearly refers to Exod. ii. 2: ἀποκαταστήσει in S. Matth. xvii. 11,—which is an evident allusion to Mal. iv. 5: ἔστησαν, in S. Matth. xxvi. 15,—which points plainly to Zech. xi. 12.

his guide..... This, (be it observed in passing,) is to approach the great subject of *Inspiration* from the right quarter.

But long before a man's curiosity has been stimulated to the degree which the reverent contemplation of so many phenomena, accumulated by and for himself, seems of necessity to imply, a student if he be wise will have possessed himself of Chrysostom's Commentary on S. Matthew, probably in Mr. Field's edition: and thus he will make his first great advance in patristic Divinity. He will be curious also to ascertain the nature of Hilary's and of Jerome's Commentary on the same Evangelist. Had he been studying S. John's Gospel, he would have sought access to Cyril of Alexandria, and to Augustine instead. But in truth such inquiries never end in themselves. A hasty survey is sure to be made of the works of many Fathers, if books be within reach: and from the ancient commentators it is scarcely possible quite to disconnect the moderns: so that, in the end, he who has laboriously studied a single Gospel, will have acquainted himself slightly with most of the existing stores of Evangelical exegesis.

It is impossible to be acquainted with the labours of Lightfoot and Schoettgen[k], without being led to inquire after the sources from whence they derived their Rabbinical lore. Some question of ancient Jewish usage, (as, concerning the manner of celebrating the Passover,) is sure to carry a man sooner or later to the pages of the *Mischna,* or "text of the Talmud, i. e. the traditional or oral doctrine, which (as the Jews pretend,) GOD gave to Moses on Mount Sinai; which though it was not put into writing till after the destruction of the second Temple, yet was (if you will believe the Jewish masters) carefully handed down from age to age till that time[l];"—whereby he becomes introduced to the Talmud itself. The writings of Chiarini will perhaps fall in his way, (little known, but of exceeding value[m]:)

[k] *Vid. anteà,* p. 35–6.

[l] Dr. Wotton's *Thoughts concerning the Study of Divinity.*

[m] *Théorie du Judaïsme, appliquée à la Réforme des Israëlites de tous la pays de l'Europe, et servant en même temps d'ouvrage préparatoire à la Version du Thalmud de Babylone,* par l'Abbé L. A. Chiarini, 2 vols. Paris, 1830.—In 1831, appeared (at Leipzic) *Le Talmud de Babylone, traduit en langue Française, et complété par celui de Jérusalem et par d'autres monumens de l'Antiquité Judaïque,* 2 vols. 8vo.—Chiarini's Prolegomena, in 232 pages, (see vol. i. p 405,) and his notes, are invaluable. Unfortunately, he edited no more than the first treatise of the Talmud, called "Beracoth."

and he will be sure to become acquainted with some of the works of our late learned Hebraist, Dr. McCaul[a].

Before this, however, a student of the Gospel should master Dr. Mill's "Observations on the attempted application of Pantheistic principles to the theory and historic criticism of the Bible." Under that unattractive title, he will discover the most learned commentary extant on the early part of the Gospel history; from which he will infallibly rise a much better divine than when he began.

And I venture to predict that the same result will follow if a man begins by studying the Miracles or the Parables of CHRIST. The obvious manuals will but induce him to inquire further. It is impossible in fact to enter upon any part of this enchanted domain, without being induced to wander further on. None other is it than the very Paradise of GOD, where grows every tree that is pleasant to the sight and good for food; and lo, the voice of the LORD GOD is heard walking in the garden!..... *Which* department of Divinity could a man afford to leave untrodden, who should propose to himself to investigate the events of Holy Week, including the Resurrection and the Ascension of CHRIST?

Or let it be supposed that one of S. Paul's Epistles has claimed precedence as the subject of study. Surely, a new and living interest in the Acts of the Apostles will be among the first and most precious fruits of the inquiry. Still, as before, the evidence by which the sacred text is established will become forced on the attention. MSS,—Versions,—Editions;—none of these can any longer be regarded as mere curiosities. They become living realities, every one. Commentators of every age, but especially the oldest, must perforce be questioned. As a preliminary step, the student will be reminded that a profounder acquaintance with Hellenistic Greek must be acquired; and the advantage will be speedily discovered of making the Septuagint a distinct study. "Meâ sententiâ," (says the learned John Bois,) "qui volet recte judicare de Evangelistarum et Apostolorum sermone, ab illo nullo modo committendum est, ut sit

[a] Especially deserving of attention, under this point of view, is McCaul's *Old Paths; or, a Comparison of the Principles and Doctrines of Modern Judaism with the Religion of Moses and the Prophets*, 8vo. 1846, pp. 660.

hospes in Græcis τῶν ἑβδομήκοντα Bibliis." And again: "Qui LXX interpretes non legit, aut legit minus accurate, is sciat se non adeo idoneum, qui scripta Evangelica Apostolica de Græco in Latinum, aut alium aliquem sermonem transferat, utut in aliis Græcis scriptoribus multum diuque fuerit versatus[b]." And so Valckenaer[c]:—"Græcum N. T. contextum rite intellecturo nihil est utilius quam diligenter versasse Alexandrinam Antiqui Fœderis interpretationem, *e quâ unâ plus peti poterit auxilii, quam ex veteribus Scriptoribus Græcis simul sumtis.* Centena reperientur in N. T. nusquam obvia in scriptis Græcorum veterum, sed frequentata in Alexandrinâ versione." The late Professor Blunt happily described this version as "the viaduct between the two Testaments."..... Pearson's "Præfatio Paræneticâ[d]" should be read with care; and the Lexicon of Trommius, (a Concordance to the LXX,) will be found of invaluable assistance.

If not before, the phenomena attending quotations from the O. T. are now sure to attract notice. With a more curious eye than ever, will our Authorized Version now be perused; and its renderings of hard passages compared with those of our older translations. These are conveniently exhibited in Bagster's "Hexapla," which has the advantage of containing the *Preface* of our translators of 1611. But the student soon finds that he has to seek in Beza and elsewhere, as well as to go back to the renderings of the Vulgate, if he would discover the clue to many of the interpretations in our authorized version. To the life-giving doctrines of Christianity, solemn attention *must* be constantly directed. Truly, the considerations may scarcely be enumerated, which S. Paul's writings suggest. His quick, fiery manner, so perplexing! his divine logic, so difficult to appreciate[e]! some of his allusions, so dark and unintelligible[f]! How extraordinary are many of his doctrinal statements[g]! and

[b] *Veteris Interpretis cum Beza aliisque recentioribus Collatio in Quatuor Evangeliis et Apostolorum Actis: in qua annon sæpius absque justa satis causa hi ab illo discesserint disquiritur*,—pp. 307 and 61. This learned little work (London, 1665) well deserves attention. It was written at the suggestion of Bp. Andrewes. The preface is by Sancroft.

[c] In S. Luc. i. 51.

[d] Prefixed to most editions of the LXX; and carefully edited by Archd. Churton in his edition of Pearson's *Minor Works*, vol. ii. p. 246-275.

[e] Gal. iii. 20.

[f] 1 Cor. xv. 29.

[g] Col. ii. 15,

his psychological sayings, how hard to explain satisfactorily! The very narrative of his experiences, we often can but read with awe and wonder[a]. Now, what I am saying is, that if interest be once thoroughly awakened in subjects like these, a student is sure to be conducted profitably over a vast field of sacred learning. The very chronological, historical, and geographical difficulties which await him, are neither few nor inconsiderable. At the same time, let it be added for the comfort of those who are cut off from access to many books, that they are protected also from the danger of growing discursive; are constrained to make the most of such helps as are within reach; are induced to exercise a greater amount of attention; and, not least of all, it is their prime felicity to be for ever thrust back on the divine record itself. It is not necessary to pursue these remarks into further detail.

Two great omissions will perhaps be noted in what goes before. The works of the Fathers have not been made a distinct head of study; and very little has been said concerning the study of Ecclesiastical History. The omission has not been unintentional. Some acquaintance with Patristic Theology will be obtained in the most interesting and useful manner, if its aid be first invoked in illustration of a definite portion of Holy Writ. And although, no doubt, the most systematic method of understanding the doctrines of the Church is to read Church History, it is thought that after mastering Eusebius and Bede, together with the usual epitomes which bring the history of the Church down to our own times, a man will do wisely to take up the study of Scripture itself, (in the manner already indicated,) *before* devoting himself exclusively to the records of the Church's fortunes. Nothing however is farther from the present writer's intention than to seem to dictate in such matters. He who prefers the study of Ecclesiastical History to every other department of sacred lore, will soon discover how rich and varied a domain lies before him. The Acts and Canons of Councils,—the rise of heresies,—the history of Creeds and of Liturgies,—the lives of the Fathers of the East and of the West, together with their works,—the growth of schools of Interpretation,—the history of dogma;—and then, the develop-

[a] 2 Cor. xii. 2–4.

ment of corruptions in the Church,—the rise and progress of the Reformation,—the Romish and the Puritan Controversy,—our present state and our future prospects:—truly, he who should devote himself to the study of Church History in the first instance, would not be left behind by him who should pursue his studies in a different way. What a vast literature will he perforce be conducted over! To how many curious departments of sacred learning will he become inevitably introduced! ..... And yet, when the practical difficulties in the way of a studious life are considered,—the supreme blessedness of becoming really acquainted with the Gospel of CHRIST,—and (not least) the need which one entrusted with a cure of souls cannot but experience daily of enlarging his knowledge of Holy Scripture itself;—I cannot but recommend to those for whom these pages are chiefly intended, attention to the precious narratives of the Evangelists, and to the writings of S. Paul, before any other thing.

We may now proceed a step.—What did the Church specially mean when she asked if, besides the reading of Holy Scripture, we would be "diligent *in such Studies as help to the knowledge of the same?*"

"What those studies were meant to be," (says Professor Blunt,) "is sufficiently manifest from the canon entitled 'Concionatores,' in the Canons of 1571, (the very year when our Articles were ratified,) and which enjoins the preacher to propound nothing from the pulpit which is not agreeable to the doctrine of the Old and N. Testament, or which *the Catholic Fathers and ancient Bishops* have not gathered out of that doctrine[b]." The Canons themselves, (not to say the Prayer Book, in many places,) repeatedly appeal to "the judgment of *the ancient Fathers*, and the practice of *the primitive Church*[c]"; as well as to the "decrees of *the ancient Fathers*[d]:" while to see how largely the Homilies are indebted to the same sources, it is only necessary to refer to the words 'Ambrose,' 'Augustine,' 'Chrysostom,' 'Cyprian,' 'Gregory,' 'Jerome,' in the index at the end[e]. *Primitive Catholic Antiquity* then is the witness to which the Church of

[b] *Duties*, &c. p. 85-6.—[Wilkins's *Concilia*, vol. iv. p. 267.—Sparrow's *Canons*, p. 238.—Cardwell's *Synodalia*, i. 126.]

[c] Canon xxxii.

[d] Canon xxxiii.

[e] Edited by the Rev. John Griffiths.

England habitually appeals and defers. In this spirit the study of the Apostolic Fathers has been already advocated; and I venture further to recommend Dr. Routh's five volumes of "Reliquiæ Sacræ," together with his "Scriptorum Ecclesiasticorum Opuscula," as next claiming notice. It seems impossible to survey the table of contents of either of those two works without the profoundest interest. In the former, whatever precious fragments of the earliest Christian writers Eusebius has preserved, are carefully edited and learnedly annotated: and what can be more affecting than the tradition (recorded originally by Hegesippus, A.D. 152–173,) concerning the humble estate of two of the *Desposyni*,—as our LORD's kinsfolk after the flesh were called; grandsons of Judas, the LORD's cousin[a]? What more striking than the fragment of Quadratus (A.D. 125) concerning the persons who were miraculously restored by CHRIST[b]? What more interesting than the explanation which Julius Africanus (A.D. 221–2) offers of the manner in which the two genealogies of our LORD are to be reconciled[c]?—In the latter, are found Polycarp's Epistle, and the famous fragment of Irenæus, wherein he relates what Polycarp remembered of S. John: Hippolytus' Refutation of the heresy of Noetus, (who maintained that "CHRIST was the same as the FATHER; and that the FATHER Himself was born, and suffered, and died:") two of Tertullian's and four of Cyprian's treatises; the famous Synodical Epistle of Cyril of Alexandria against Nestorius: two precious doctrinal fragments,—one by Gelasius, Bp. of Rome (A.D. 492–6); the other by Chrysostom, against Transubstantiation: together with the Canons of the first four Œcumenical Councils.—To this enumeration may be added the late Charles Marriott's "Analecta Christiana," which contains several important Patristic treatises.

The point has now been reached where the "brook" which long since "became a river[d]," sensibly widens out, and becomes a sea. Pass the first three centuries of the Christian æra, and instead of a few rare tomes, we are met by voluminous authors, and a mighty literature. On so vast a field, we may not here

[a] Euseb. iii. 20. The passage is re-edited by Routh, *Reliq.* vol. i. p. 212–15.

[b] Euseb. iv. 3: Routh, vol. i. p. 24.

[c] Euseb. i. 7: Routh, vol. ii. p. 231–37.

[d] Ecclus. xxiv. 31.

enter. It shall only be said that a Divine can scarcely spend his leisure more profitably than in the study of the Fathers; and that, as a rule, the oldest of these are the best deserving of attention. If unable to achieve much in this department, a man may at least read Justin's Dialogue with Trypho; part of the great work of Irenæus against Heresies: and make himself to some extent acquainted with Augustine, by reading either his treatise "De Civitate Dei", or "De Doctrinâ Christianâ", or "De Consensu Evangelistarum". He may easily master the famous Epistle "ad Januarium", and that (the 99th) on the interpretation of 1 S. Peter iii. 19, 20.—Some of Tertullian's, Cyprian's, and Chrysostom's writings have been mentioned already. The attention of readers of less learning may be confidently invited to the learned and judicious labours of the late Bp. Kaye, on Justin Martyr, Tertullian, and Clement.

It is needless to pursue the subject of Patristic studies any further. Quite certain is it that to one entrusted with a considerable cure of souls, a very limited acquaintance with the giants of old time, is all that is practicable. He will be glad of any occasion to extend that acquaintance. He will rejoice in any inquiry which sends him to the fountain-head; and compels him to devote an occasional afternoon to verifying quotations. He will often curiously turn over the pages of Cave's "Historia Literaria", as well as of Dowling's "Notitia Patrum": the first, giving a sketch of the lives, with an enumeration of the works, of the Fathers; the other little work describing the contents of the several "Spicilegia" and collections of "Anecdota" which appeared from 1700 to 1839[e]. But the study of the Fathers is not for *him*. Let mature Divines who are blest with leisure gratify this taste as largely as they please. Such persons I am not here addressing.

It may perhaps be thought, that so limited an extent of Patristic reading can be of little real service. But this is a mistake. On all subjects of chief importance the Fathers speak as it were *uno ore;* and the instant a reader begins to attend to their utterances, some are heard to bear clear and decisive testimony on certain of those subjects. The way in which they appeal to the canonical books,—their entire submission to the

[e] Dowling continues Ittigius; but is already sadly in want of a continuator.

Word of GOD, – the witness they bear to the doctrine of the Blessed Trinity,—their language concerning the two Sacraments,—concerning Episcopacy,—concerning the Blessed Virgin,—on all such subjects their testimony is conclusive; and makes a far deeper impression than if the same knowledge had been obtained at second hand.

We were led to the foregoing remarks on the writings of the Fathers by the guidance supplied in the authoritative formularies of our Church. It even stands to sense that the opinions of those who were taught by the Apostles of CHRIST [a], or by their disciples, must be deserving of far greater attention than the self-evolved imaginations of men of the present day. Those who lived earliest must perforce be the most trustworthy witnesses of that which was revealed in the beginning [b].

But does it follow, because the ancient Greek and Latin Fathers are our best teachers, that we should be neglectful of the works of our own great English Divines? Would it not appear, on the contrary, that the only reasonable question is, Which of our own writers have studied most assiduously in the school of the ancients, and most successfully reproduced their teaching? Now, it is certain, that besides those famous Anglican doctors already enumerated, there exists a long succession of Divines deeply imbued with the spirit of Catholic antiquity; a few of whom, it will not be improper to enumerate.

Than Bishop Andrewes, there perhaps never lived a profounder Theologian, nor one whose writings are better deserving of notice. Men are invited to make trial of his Passion Sermon on Lam. i. 12: his Whitsuntide Sermon on S. John xx. 11–16: the two on ver. 17: and another on 1 S. John v. 6. Let them not be repelled by the antiquated idiom; or diverted from the point, by the quaint manner of the writer. If they will read steadily

[a] Κλήμης, ὁ καὶ ἑωρακὼς τοὺς μακαρίους Ἀποστόλους καὶ συμβεβληκὼς αὐτοῖς, καὶ ἔτι ἔναυλον τὸ κήρυγμα τῶν Ἀποστόλων, καὶ τὴν παράδοσιν πρὸ ὀφθαλμῶν ἔχων· οὐ μόνος· ἔτι γὰρ πολλοὶ ὑπελείποντο τότε ὑπὸ τῶν Ἀποστόλων δεδιδαγμένοι.—Irenæus *Hæres.* iii. c. iii. § 3, apud Euseb. v. 6.

[b] "Antiquitas," (in the well-known words of a heathen,) "quo propius aberat ab ortu et divinâ progenie, hoc melius ea fortasse, quæ erant vera, cernebat." (*Tusc. Disp.* i. xii.)—"Testes hosce Ecclesiasticæ Doctrinæ," (such is the opening of the preface to Routh's *Opuscula*,) "quo propius absunt a primordiis Christianismi, eo magis contra hæreticam pravitatem justissimas ob causas valent."—And Tertullian, (*adv. Marc.* l. iv. c. 5,) "Constat id verius quod prius, id prius quod ab initio, id ab initio quod ab Apostolis."

and thoughtfully on to the end, they will inevitably have recourse to Bp. Andrewes again.

Young Divines should make a study of Bp. Bull's "Defensio Fidei Nicænæ" (1680;) and examine with equal care his "Judicium Ecclesiæ Catholicæ trium primorum sæculorum de necessitate credendi quod Dominus noster JESUS CHRISTUS sit verus DEUS" (1694;)—a work which procured for its author the thanks of the Gallican Church. Of both treatises, good English translations have appeared; but the Latin is excellent, and therefore easy. Bull's 'Sermons' also should be carefully read: particularly those on the Intermediate State: on the honour due to the Blessed Virgin: on the difficulty and danger of the priestly office: on the different degrees of bliss in Heaven: on the nature and office of the Holy Angels. Especially let his discourse be studied, "Concerning the first Covenant, and the state of Man before the Fall."...Bp. Bull is a writer of peculiar value; inasmuch as he helps one so materially to lay the foundation of sacred learning. He deals nobly with those great fundamental verities, on which alone the after-structure can be securely built. It seems impossible to read the 'Index Thesium' prefixed to his Defence of the Nicene Creed, without a thrill of unearthly joy.

We may not go over other writers so much in detail. Some of Bp. Beveridge's Sermons have been cited already, and he is a Divine who deserves to be very largely read.—Those of Bp. Sanderson are particularly valuable. He is considered by his learned editor to have advanced beyond almost any other English Divine "in a thorough understanding and hearty appreciation of the position, privileges, and duties of his Church and ours[c]:" and may be regarded as one of the best interpreters of the mind of S. Paul. Though not so learned a man as Hammond, he was much his superior in judgment and critical clearness of understanding; and had by far the highest natural gifts. He was to Hammond what Augustine was to Jerome[d].—For spirituality, and piety of sentiment, Abp. Leighton has no superior. The very titles of his Sermons are exquisite.—Bp. Cosin is full of learning and excellent Divinity. Read his two Sermons on the

[c] From Dr. Jacobson's Preface.
[d] From the Conversation of Canon Wordsworth.

Temptation, as a specimen of his skill in handling Scripture.—For unction, Bp. Taylor stands unrivalled. As favourable specimens of his manner, may be cited his three Advent Sermons: two on "The Minister's Duty in Life and Doctrine:" his Sermon at the opening of the Parliament in Ireland: that, called "Via Intelligentiæ;" and his two funeral Sermons, viz. on the Lord Primate (Bramhall,) and the Countess of Carbery. —The works of Waterland and Jackson can never be resorted to without advantage. These are among our greatest storehouses of orthodox learning and sacred wisdom.—Donne and Frant, Hall and Wilson, are full of sound doctrine and of practical piety.—On the Romish question, involving as it does so much of positive teaching, Jewell, Cranmer, Bramhall, Crakanthorp, Laud, Barrow, and Stillingfleet are all to be sought after; and some of the most famous of their treatises should be very attentively studied.—Van Mildert's "Lectures," and Davison's "Discourses on Prophecy" are especially valuable to a young Divine. And he certainly will not find Dr. Wordsworth's "Occasional Sermons" least edifying; for a reason which the very table of contents will sufficiently explain.—The works of other writers elsewhere recommended, I abstain from mentioning again in this place. But of modern theologians, none have surpassed our late learned Dr. Mill. In him revived the spirit of great Bishop Pearson. Everything which he wrote deserves to be read; and how deeply is it to be lamented that he did not live to write more! His chief works have been already described. Scarcely less admirable are his "Five Sermons on the Nature of Christianity," preached in 1846: while the "University Sermons," which he published in 1845, are quite a storehouse of sound Divinity and judicious exposition of Scripture. His style, it must be confessed, is not what is called 'easy reading.' But, (in the words of a great thinker,) the question to be considered is, "how far the things insisted upon, and not other things, might have been put in a plainer manner[a]." Let any one deliberately try to express more concisely what Dr. Mill expresses, or to express it better; and he will learn to put up with his style, as he finds it.

This must suffice. It would have been a more prudent course,

[a] Bp. Butler's Preface to his *Sermons*.

doubtless, to offer a formidable list of Divines, and dismiss it with an exhortation to the study of them all. Many will smile at the narrow domain which has been here mapped out. But let those be judges who have discovered how much easier it is to describe all that ought to be read, than to master even a small portion of it. 'Multum non multa,' is a capital motto for a student,—especially for a student of Theology.—Some again may be found to object that these are all writers of one school,—men of one way of thinking: and the objection, if urged by the modern freethinker, shall be freely allowed. But I take leave to declare that the school they belong to, is *the school of the Apostles:* and the men with whom they coincide are *the Fathers and Doctors of the primitive Church.* To Presbyterian and to Romish Dissent, the Divines I have been recommending were altogether opposed: but they would have been even more implacable, if possible, towards that spurious Liberalism which seems to be nowadays coming into fashion. The lax and novel in Theology, was their abhorrence. To contend for THE TRUTH,—(of which, somehow, we seem of late to hear wondrous little,)—*this* was all their care..... May candidates for the Ministry be respectfully reminded that "caution is as necessary in the choice of books as of company?"

But what students are, above all, requested to notice, is, that their favourable regard has been solicited to *writers of our own Communion.* We are vindicating the claims of *English Divinity,* to the respect of English Divines. A sufficient tribute has been already paid to the paramount importance of the primitive Fathers. They are our great instructors; the fontal sources from which flows down that river, "the streams whereof make glad the City of GOD:" but then they are fountains which lie far off among the everlasting hills; difficult of access; requiring to be approached with skill and caution; and, except at the actual fountain-head, often observed to flow in a tortuous, and a turbid current. To speak without a metaphor,—There exists in the works of our own best authors, a rich store of admirable Divinity; and it is to be feared that many, in their zeal for Antiquity on the one hand, or for German Rationalism on the other, are prone to overlook it,—to their own infinite loss, and the damage of the souls entrusted to their care.

Lord Bacon records his persuasion,—"that if the choice and best of those observations upon texts of Scripture which have been made dispersedly in Sermons within the island of Britain by the space of forty years and more, leaving out the largeness of exhortations and applications thereupon, had been set down in a continuance, it had been the best work in Divinity which had been written since the Apostles' time[a]." Sincerely impressed with the justice of this remark, I think it our duty to lift up our voices on behalf of *the Fathers of our own Church*. And because the relative claims of the ancients and the moderns do not seem to have been often explained, it may be allowable to add a few remarks on the subject.

A modern, whether he be opening the sense of Scripture, or declaring the faith of Christendom,—is constrained to appeal to the Fathers. This, in itself, is a note of inferiority; and suggests that we shall do well ourselves to resort to the sources from whence our supposed author derived his knowledge.

But besides that this would be inconvenient, and in some instances impracticable, let us consider whether there be not some counterbalancing considerations, which go far to restore the balance between the ancients and the best Divines of our own Communion.

1. And first, as for being *receivers*, not *inventors*, the ancients and the moderns are more nearly on a par than at first appears. The Fathers do not always *acknowledge* their obligations. It was not their manner so to do. Still less are they accustomed to name their author. Inverted commas and foot-notes as yet were not. The ancients however, generally, do but repeat what they had been taught by yet *more* ancient men,—by speech or by writing. Thus, Ambrose adopts so freely the sentiments, and even the language of Origen, that it is scarcely safe to quote him as an independent witness[b]. When Jerome (A.D. 398,) wrote his Notes on S. Matthew, he expressly stated that his qualification for the task was his acquaintance with what six Greek and three Latin Fathers had already delivered on the same subject; and he insinuated that he ought to have studied

[a] *Adv. of Learning*, p. 268.

[b] 'Ambrosii pene omnes libri Origenis sermonibus pleni sunt.' (Hieronym.) Hilary also, Victorinus of Petau in Pannonia, Eusebius bishop of Vercellæ, Rufinus, and Jerome, freely translated Origen,—as Jerome himself assures us in his Epistles.

all the Commentators before venturing to put forth a Commentary of his own. Irenæus constantly quotes the authority of certain 'Elders;' men, that is, who were venerable in A.D. 177–197. In brief, the ancients no less than the moderns, were in the main *receivers* only. To transmit the Truth in its integrity to their successors, was all their care. From the very first, Divine Truth has been a παράδοσις, or *Tradition:* not a thing to be *discovered,* but to be *handed on*[c].

Let me not be misunderstood. As the Bible is the sole depository of the Faith, so are the Fathers of the first four centuries *collectively* the sole authoritative transmitters thereof. *We,* one and all, are *receivers;* and we are nothing more. For though we will try, in our turn, (GOD helping us,) to hand down the Truth in its integrity to those who shall come after,—yet we know very well that we shall not thereby attain to the rank of co-ordinate authorities. Here is no self-exaltation therefore: still less any depreciation of the Fathers. But I am saying, that the Ancients, like the Moderns, did but "contend for the Faith *once for all delivered*[d]:" handed it faithfully down[e], —as we do; and, for the most part, *did no more.*

[c] "In eâ regulâ incedimus, quam Ecclesia ab Apostolis, Apostoli a CHRISTO, CHRISTUS a DEO tradidit."—(Pearson's *Minor Works,* ii. 11.) Consider the following places:—S. Matth. xxviii. 20. 1 Cor. xi. 2 and 23, (comp. 1 Cor. xv. 3.) 2 Thess. ii. 15: iii. 6. S. Jude *ver.* 3.

[d] S. Jude exhorts the early Christians ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει.—S. Jude, ver 3.

[e] Irenæus, after recounting the succession of Bishops of Rome down to his own time, remarks,—τῇ αὐτῇ τάξει καὶ τῇ αὐτῇ διδαχῇ ἥ τε ἀπὸ τῶν Ἀποστόλων ἐν τῇ ἐκκλησίᾳ παράδοσις, καὶ τὸ τῆς ἀληθείας κήρυγμα κατήντηκεν εἰς ἡμᾶς. *Hæres.* iii. c. iii. § 3, apud Euseb. v. 6.—Tertullian says,—'Quid autem prædicaverint, [*sc.* prædicatores quos CHRISTUS instituit,] id est, quid illis CHRISTUS revelaverit, et hic præscribam non aliter probari debere nisi per easdem Ecclesias quas ipsi Apostoli condiderunt, ipsi eis prædicando, tam vivâ (quod aiunt) voce quam per epistolas postea. Si hæc ita sunt, constat proinde omnem doctrinam quæ cum illis ecclesiis apostolicis matricibus et originalibus fidei conspiret, veritati deputandam; sine dubio tenentem quod Ecclesia ab Apostolis, Apostoli a CHRISTO, CHRISTUS a DEO accepit.'—*Præscrip. Hær.* c. 21. (p. 209.)

The two following passages from Irenæus are much in point:—Καὶ Πολυκάρπος δὲ οὐ μόνον ὑπὸ Ἀποστόλων μαθητευθεὶς, καὶ συναναστραφεὶς πολλοῖς τοῖς τὸν Χριστὸν ἑωρακόσιν, ἀλλὰ καὶ ὑπὸ Ἀποστόλων κατασταθεὶς εἰς τὴν Ἀσίαν, ἐν τῇ ἐν Σμύρνῃ ἐκκλησίᾳ, ἐπίσκοπος, ὃν καὶ ἡμεῖς ἑωράκαμεν ἐν τῇ πρώτῃ ἡμῶν ἡλικίᾳ· ταῦτα διδάξας ἀεὶ, ἃ καὶ παρὰ τῶν Ἀποστόλων ἔμαθεν, ἃ καὶ ἡ Ἐκκλησία παραδίδωσιν, ἃ καὶ μόνα ἐστὶν ἀληθῆ, Μαρτυροῦσιν τούτοις αἱ κατὰ τὴν Ἀσίαν ἐκκλησίαι πᾶσαι, καὶ οἱ μέχρι νῦν διαδεδεγμένοι τὸν Πολύκαρπον. *Contra Hær.* iii. c. iii. § 4, apud Eusebium, iv. c. 14.—'Quid enim? Et si de aliquâ modicâ quæstione disceptatio esset, nonne oporteret in antiquissimas recurrere Ecclesias, in quibus Apostoli conversati sunt, et ab eis de præsenti quæstione sumere quod certum et re liquidum est? Quid autem si neque Apostoli quidem Scripturas reliquissent nobis, nonne oportebat ordinem sequi Traditionis, quam tradiderunt iis quibus committebant Ecclesias?'—*Contra Hær.* iii. c. iv. § 1.

2. Augustine individually was a theologian of amazing sagacity, acuteness, and judgment; immeasurably superior to most of the Fathers[a]: yet, even Augustine's judgment as an interpreter must be thought faulty sometimes. Not to allude to the many places where he has erred through misapprehension of the meaning of the text, the following example occurs. Our LORD in a certain place says,—"My FATHER is greater than I[b]." Augustine's opinion here is quite unmistakable[c]. He declares repeatedly that the words were spoken with reference to our LORD's assumption of Man's nature[d]. So indeed, in his note on the place, writes the great Cyril. Not so Origen, Athanasius, Basil, Gregory of Nazianzus, Epiphanius, Chrysostom, Cyril of Alexandria elsewhere, Vigilius, Hilary, Alexander of Alexandria, Victor Africanus, Phœbadius, Nicetas, John Damascene, Victorinus, and others. Their opinion was, that the words have reference to *the Generation* of THE SON[e]: which is also the deliberate verdict of Pearson, Bull, and other of our greatest doctors,—notwithstanding the contrary decree of the Constantinopolitan Council of A.D. 1166, resting, as the Patriarchs there assembled alleged, on Patristic testimony[f].

Another interesting instance of (what I humbly presume to be) an error of judgment in the writings of Augustine, shall be added. He did not believe that it was Samuel indeed, who appeared to Saul. The emphatic declaration of Scripture that it was none other than the prophet himself,—the language ascribed to him,—the true prophecy recorded to have been delivered to Saul from his lips,—all conspire to prove that the plain words of the SPIRIT must here be taken in their plain literal sense. Certain it is that by the holiest and wisest of the Jews they were so understood; and the author of the book of Ecclesiasticus in the last verse of his xlvith

[a] 'Unus Augustinus præ mille patribus.'

[b] S. John xiv. 28.

[c] Although misrepresented by the partial extract given from his 170th Epistle (vol. ii. p. 610.) by Bp. Pearson in his note (*h*) on Art. I. See the context. There is one place however in Augustine's writings which would have suited Pearson exactly,—viz. vol. vi. p. 159, quoted by Bull, vol. v. p. 726.

[d] So, in effect, in the following places of his writings; especially those with an asterisk:—vol. ii. 611.—iii. p. 2. 698-700.—v. 887-8: 1316.—vi. 55*: 594.—viii. 628: 631: 645*: 646: 658: 660: 688: 734: 757*: 758: 761: 764.

[e] Μείζονα αὐτὸν φησιν ὡς ἄναρχον, ἔχων ἀρχὴν κατὰ μόνον τὸ ἐξ οὗ. Cyril. Alexand. *Thesaur.* c. 11, [vol. v. p. 85,] quoted by Pearson.

[f] Mai, *Script. Vett. Nova Coll.* vol. iv.

chapter, has embodied that belief of GOD'S ancient Church. It was out of deference to Augustine's opinion, I suppose, that the chapter in question is appointed in our Calendar to be read "*only to ver.* 20."

But if Augustine sometimes errs; and if on such occasions we must look to Hooker, and Bull, and Pearson, to Waterland, and Jackson, and Mill, in order to know *which* opinion we may most safely hold;—what is to be said of the want of judgment sometimes displayed by such men as Clement of Alexandria and Epiphanius? Nay, if on a deep doctrinal text like the former of the two above cited, we are compelled to distrust even Augustine, how shall we repose implicit confidence in the exegetical remarks of Irenæus, and Origen, and Tertullian, and Ambrose, and the Gregories, on texts of less importance?—Deference to the ancients seems to be the reason why a famous place in S. Peter's first Epistle (iii. 19, 20) has been generally thought to have reference to our SAVIOUR'S Descent into Hell. Hermas, Irenæus, Tertullian, Hippolytus, Clement of Alexandria, Origen, Athanasius, Epiphanius, Cyril, Pseudo-Ambrose, Ruffinus, have all helped to propagate the mistake,—which even appeared in the first draught of our Articles (1552); and still survives in the choice of the Epistle for Easter-eve! It has been well exposed by Bp. Pearson in his great work.

I scruple not to avow my conviction that in point of *judgment*, the greatest of our modern English Doctors,—Andrewes, Hooker, Sanderson, Bull, Pearson, Barrow, Beveridge, Jackson, Waterland, Mill,—are no whit inferior to the greatest of the ancient Fathers; even to those of the first five centuries: and that wherever a consensus of such English Theologians is to be obtained, their decision is 'worthy of all acceptation.'

3. But when, from matters of theological opinion, we turn to questions of *critical learning*, it must be confessed that the ancients are altogether wanting. Augustine is found to have been very imperfectly acquainted with the Greek language[8];

[8] "Ego quidem Græcæ linguæ perparum assecutus sum, et prope nihil." *Contra literas Petiliani*, ii. c. 38: (vol. ix. p. 247.) See also *De Trinitate*, lib. iii. *Procem.*: (vol. viii. 794)—Of Hilary, in like manner, it is recorded by Jerome, —"Hebræi sermonis ignarus fuit; Græcarum quoque literarum quandam aurulam ceperat; sed Heliodori presbyteri, quo ille familiariter usus est, ea quæ

and with the exception of Origen and Jerome, very few indeed of the ancient Doctors understood Hebrew. The Greek Fathers read the Old Testament for the most part in the version of the LXX,—the Latin Fathers read the whole Bible in Latin. On the score of *critical learning*, then, it is unreasonable to compare the ancients with the greatest of the moderns. We do not forget how entirely Augustine,—approaching Scripture through the Vulgate,—puts every recent Doctor to shame: nor yet how the most learned of the Germans, in matters of Hebrew scholarship, have committed themselves to mistakes infinitely more gross than were ever made by the ancients. Still, the fact remains concerning the Fathers' deficiency in respect of critical learning: and accordingly we have many a long piece of ratiocination, founded on some transparent mistake[a]. The Greek Fathers, inasmuch as the language of the N. T. was that in which they habitually discoursed and wrote, doubtless enjoyed an immense advantage over the rest of Christendom: but even Origen,—the learned editor of the Greek version of the O. T.,—has a remark which proves that he was not aware of one of the fundamental rules respecting the Greek article; that, namely, which prescribes its omission before the predicate of a proposition. On those words in the first verse of S. John's Gospel,—καὶ Θεὸς ἦν ὁ λόγος, he remarks:—"With infinite caution, and not by any means as one unaware of the niceties of the Greek language, does S. John occasionally employ and occasionally withhold the article. To Λόγος, he prefixes the article: but the appellation Θεός, he sometimes introduces with, sometimes without it. His practice is to insert the article when the word Θεός is used concerning the unbegotten Author of all things: but to withhold it when the Λόγος is spoken of by the name of Θεός." A strange notion, truly! For first, it is not true that the sacred writers have distinguished between Θεός and ὁ Θεός; and secondly, (as Bp. Middleton remarks,)—"The Evangelist could not have written ὁ Θεός without manifest absurdity[b]."

intelligere non poterat quomodo ab Origene essent dicta, quærebat."—Hieronym. ad Marcellam, *Epist.* cxli.

[a] See Augustine's Interpretation of the Psalms, *passim*.

[b] See Origen, *in loc.* vol. iii. p. 46 C. ed. Huet.—Middleton, *in loc.*: also on S. Luke i. 15.—It ought in fairness to be added that the doctrine of the Greek article was very imperfectly understood, till quite lately. Bp. Pearson's laborious (but certainly mistaken) attempt to prove that Κύριος, without the article, is employed to designate the Eternal

Altogether puerile are some of the dicta of the ancients on such subjects. To say the truth, many of them took strange liberties with the text of Scripture, from failing to appreciate the stringency of the laws of textual criticism. Immeasurably above us in general soundness of Doctrine, and in the spirit of their exegetical remarks, they are observed to reason as weakly as Cicero himself when they discuss questions of antiquity, or of philology. They can soar like angels, more readily than they can walk like men. In matters of *Learning* and *Criticism*, I repeat, the most learned of the moderns, as compared with the early Fathers, are as giants compared to men of small stature.

4. Then further, it cannot be regarded as a circumstance of slight moment, that when we receive teaching at the hands of our own Andrewes, or Hooker, or Taylor, or Laud, or Cosin, or Bramhall, or Sanderson, or Waterland, or any of the rest,—we are receiving what has stood the trying ordeal of fourteen, or fifteen, or sixteen hundred years. The interpretation, or the tenet, has survived every shock; and comes to us endorsed by all the piety, and all the learning, and all the wisdom of the intermediate ages. Is it a slight thing that in this far land, at this remote period, under these widely diverse circumstances, —notwithstanding party strivings, and shifting fashions, and the world's hostility, and the faithless imbecility of man,— sacred Truth should survive quite unaltered? her form, her features, the very expression of her face, the same? and that a hand should be still seen pointing in the old direction, and a voice still heard crying,—'This is the right way, walk ye in it?' Does not what *so* comes down to us awaken a sentiment of gratitude and respect towards *modern* Divines? constrain us to acknowledge that we enjoy a consolation at their hands which the ancients, from the very nature of the case, had it not in their power to bestow?

5. But, above all, (and with this I conclude,) there is this special satisfaction in what is delivered to us by an English writer of undoubted learning and authority; by one, therefore, who is at once versed in the learning of the ancients, and thoroughly imbued with Anglican teaching;—that *we know we*

Son,—should make the moderns humble. But how does it come to pass that Origen, himself a Greek, did not know better?

may accept his statements. We may be *generally* sure that we are presented with *the teaching of our own Church.* Moreover, what he delivers comes to us in an entirely intelligible and available shape: which cannot always be said of what is found in the early Fathers. And I am not ashamed to say, that, as an Englishman, and a member of a Church which I humbly love to think is the purest and best in the world,—it is no slight comfort to me to be told *what results the Church of England, in her wisdom, has come to:*—what points the same Church *has omitted to pronounce upon:*—and what conclusions she has without hesitation *condemned.* The moderns, in a word, the greatest of English Theologians, give us the Doctrine which is specially *ours*[a].

Need I yet add a few words to explain wherein the essential superiority of the Ancients, after all, consists? In truth, they stand on a loftier platform than ourselves. Between us and them, 'a great gulf is fixed.' They lived nearer the time of our LORD, and embraced as living realities the Apostolical Traditions concerning the doctrines of the Gospel. The great writers of the first four centuries whose works are in part preserved, are not nearly fifty in number: but those men were familiar with the works of scores of others which have since perished. And the schools wherein not a few of the Fathers studied, were presided over by mighty spirits which had received the torch of Truth from men who had been disciples of those who had listened to the Apostles of CHRIST[b].

The consequence might have been foreseen. In those schools, a purer atmosphere was breathed; and Divine things were habitually discoursed of after a loftier fashion than has ever been attained by the moderns. Witnesses therefore are the primitive Fathers to a system of teaching in order to imbibe the spirit of which, we must sit at their feet, and be humble. And it is worth observing that although, when the most learned of the

[a] "A queis vero Anglicanæ Ecclesiæ mens petenda est, nisi ab ejusdem Ecclesiæ Scriptoribus?"—Archd. Welchman.

[b] "Now therefore my son," (says S. Paul, addressing Timothy.) "be strong in the grace that is in CHRIST JESUS. And the things that thou hast heard of me among many witnesses,—the same commit thou to faithful men,—who shall be able to teach others also." (2 Tim. ii. 1, 2.) The links of this divinely-intended chain may be illustrated by an actual instance. The things which Polycarp, Bishop of Smyrna, had heard of S. John the Evangelist, he will have committed to that faithful man, Irenæus; who will have been able to teach others, as Hippolytus, (A.D. 200) also. Hippolytus was at the head of an important school of Interpretation.

moderns of set purpose expound a particular text, they do it with pre-eminent judgment, ability, and conclusiveness; yet are their *obiter dicta*,—their allusive references to Scripture,—by no means deserving of equal attention. When, on the contrary, a primitive Commentator makes such tacit reference, his allusive quotation may be supposed to furnish a clue to the detailed interpretation he would have offered, had it been his purpose to do so. In other words, the greatest of the ancients were *more learned in Holy Scripture* than the greatest of the moderns.

To the ancients we owe that explicit Theology, for the *proof* whereof we refer to GOD'S Word. They vindicated those doctrines often by lives of suffering; or sealed their confession with their blood. They have taught us how to resist every fresh form of heresy; and have provided us with formulæ whereby to record our acceptance of the Faith as it was "once for all delivered to the Saints."

And then, be it remembered, when we consult the writings of the principal Fathers, we are not appealing to the teaching of this or that Church: but to the records of ancient Christendom,—from East to West; from North to South. We have the consentient testimony of the five great Patriarchates,—Rome, Alexandria, Antioch, Jerusalem, and Constantinople. Not the feeble utterance, here and there, of a single voice; but a mighty chorus of voices from Palestine and Syria, from Asia Minor and Greece, from Italy and Gaul, from Africa and the Islands of the Sea; all witnessing to the same great Catholic doctrines, all affirming the same essential truths. From Clement, Bp. of Rome, A. D. 70, and Ignatius, Bp. of Antioch, A. D. 100, to Chrysostom, Abp. of Constantinople, A. D. 398–407, and Augustine, Bp. of Hippo, A. D. 395–430,—we find one consentient attestation to 'the principles of the doctrine of CHRIST.'

So much, then, concerning the proper subject-matter of Pastoral studies:—concerning Patristic reading; concerning the study of English Divines; and concerning the special claims which these last have on the attention of English clergymen. I have ventured to map out only a narrow domain, because, in a work addressed to men engaged in Pastoral duties, or expecting soon to incur the responsibilities of a parish, it would have been

useless to describe a course of reading for which few professed students even, have been able to find leisure.

Not unaware am I that it has become the fashion of late to speak contemptuously of such a course as has been above recommended. The Divinity of bygone ages is represented as altogether antiquated and out of date; quite a thing of the past. This is because some men suffer themselves to be misled by a supposed analogy between Physical Science and Theology: whereas the two stand in marked contrast to each other. So important a matter cannot be too clearly laid before those for whom these pages are chiefly intended.

The essential difference between Theology and every other Science is this; that whereas the rest are progressive, Theology does not admit of progress. The reason is, because it came to man in the first instance not as a partial discovery, but as a complete Revelation. The Christian Faith, in full harmony of proportion, was "once for all (ἅπαξ) delivered to the Saints." Whereas therefore in the investigation of natural phenomena, men are eager to discover something *new*, Theology bids us inquire for what is *old*. While Physical Science, directing her eager gaze steadily forward, ever aims at making fresh conquests, Theology is engaged in "*guarding*" her "*deposit*"[a]; in "*holding fast*" her "*tradition*"[b]; in suffering none either to add, or take away from it aught[c]. And this has been her occupation from the beginning until now. To Physical Science, the obvious course is to explore a new way, and to find therein her highest reward: but the counsel of the SPIRIT is,—"Ask for the old paths." No other Science besides Theology can be named which for eighteen hundred years has been content to abide by one and the same text-book, as by an infallible authority; and to claim unconditional assent to her teaching by simply proving that "*It is written*[d]."

[a] 1 Tim. vi. 20. 2 Tim. i. 14. Comp. 1 Tim. i. 18. 2 Tim. ii. 2.

[b] 1 Cor. xi. 2. 2 Thess. ii. 15: iii. 6. And consider 1 Cor. xi. 23: xv. 3.

[c] Deut. iv. 2: xii. 32. Rev. xxii. 19. Eccl. iii. 14.—Οὔτ' ἀφελεῖν ἐστιν, οὔτε προσθεῖναι, (Arist. *Eth. Nic.* ii. 6. 9,) was the heathen notion of a perfect work.

[d] "Quid enim Religioni, mille et septingentos annos natæ, jam tandem cum placitis novis? Porro id ratum tibi fixumque in animo sedeat, nihil esse in Religionem admittendum, nisi quod certissimis Sacræ Scripturæ testimoniis confirmatur; eaque omnia tuto satis ignorari, quæ sancti, tum Primitivæ, tum Reformatæ Ecclesiæ Patres ignorarint: id demum verum esse quod primum."—Archd. Welchman.

Cite whichever other branch of learning you please, and its earlier professors must be allowed to be immeasurably left behind by those who represent the same Science at the present day. The very reverse is true in the case of Theology. Augustine is generally in advance of all his modern readers. The ancients, as a rule, are in advance of the moderns. Hence the saying, "Philosophia quotidie *progressu*, Theologia nisi *regressu* non crescit [e]." If, in sacred Science, we resort habitually to the fountain-head, it is because we know that there the water flows the purest. We must go back to the writings of the ancient Fathers if we would catch the echoes of the inspired teaching of the Apostolic age.

From all that has been said it will follow that no attention can be paid to novelties in Theology. In this subject-matter, (to quote the striking words of Bp. Pearson,) "whatever is certainly *new*, is certainly *false*." It is the highest praise of a modern doctor that he faithfully reproduces the teaching of the primitive age.

The shallow school now in fashion, as I began by saying, represents such views as obsolete. It delights to set up the coming æra as a rival to the Reformation period. There came then, there is coming now, (it is said,) a great burst of light. We may be excused for declining to discuss a purely conjectural anticipation. We request only that it may be remarked that, as far as *Theology* is concerned, the method of this new school stands in striking contrast with that adopted by the Fathers of the Reformation. *Their* appeal was ever to the ancient writers: and they founded their claim to be heard on repeated proofs of their substantial agreement with *them*. A singular and striking illustration of the reverence which they entertained for Antiquity is furnished by the Index to the publications of 'the Parker Society;' in which the mere references to the quotations from Chrysostom, fill *thirty-one columns;* while those to Augustine extend to no less than *seventy-six!*

[e] "Hæc ipsa est Religionis natura ut non animi sagacitate invenienda, non ingenii facultate excogitanda sit, sed ab iis, quorum curæ commissa est, prudenter recipienda, fideliter retinenda..... Philosophia quotidie *progressu*, Theologia nisi *regressu* non crescit. Cupio itaque vos in studio theologico, rebusque divinis, ad antiquitatem quærendam, amplectandam, venerandam perducere."—Pearson's *Minor Works*, ii. 9, 10.

Do we then assert that no advance has been made in the knowledge of the Scriptures since the Reformation? Far from it. The advance in textual Criticism has been slow and steady; and we have been in consequence brought a little nearer to the sacred autographs. In grammatical science great progress has been made. The doctrine of the Greek article, in particular, has been investigated with singular success; and the happiest results have attended the study of particles and prepositions. Even geography, chronology, and ancient monuments have done something (wondrous little truly, but still something,) for us. But what we say is that all the forenamed Arts and Sciences put together have not revealed to us *one new doctrine;* have not modified, in the slightest degree, *one old truth.* Nay, (not to speak now of the vagaries of Physical Science,) we are constrained to remember how the most promising of our allies, Philology, from first to last, has been guilty of considerable eccentricities of her own. Thus, she once tried to persuade us that the names of certain musical instruments mentioned in the book of Daniel are certainly Greek; and therefore requested us to look on Daniel as a late book. She has since found out that the names in question are *Semitic,* and has therefore reversed her decision[a]. She once flattered herself that by observing where the words 'Elohim' and 'Jehovah' occur in the Pentateuch, she could discriminate the hands of different authors. She has again asked leave to think quite differently[b]. Winer considers it truly amazing that, thirty or forty years ago, German Philology used to lecture the Apostles, telling them what conjunctions they ought to have employed; so that, in her view of the case, there were scarcely half a dozen passages in the whole compass of S. Paul's writings in which the Apostle had not selected the wrong particle. She has since seen her error and repented.—But the point to be observed is, that *Theological Science* cares nothing for all this. The vaunted progress of modern Thought and modern Science, of which we hear such exaggerated accounts, (tending certainly to foster a marvellous degree of self-

[a] See Bp. Chandler's *Vindication of the Defence of Christianity,* vol. ii. p. 27 to 63. Dr. Mill's *Observations on the attempted application,* &c. p. 64-6. Rev. R. Payne Smith's *Messianic Interpretation,* &c. p. 289–292.

[b] See the *Quarterly Review* for April 1863, No. 226, Art. V.

complacency in certain quarters,) has hitherto proved unable to render Theology *any assistance at all*. As for reversing her decisions,—since "modern [Physical] Science" is occupied with a distinct subject-matter, it is not possible that she should ever even remotely affect them: while "modern Thought" will assuredly find herself anticipated and outstripped by the Ancient of Days. For the last time:—every other Science may shift and change,—make progress or give way; but Theological Science stands immutable for ever. She is exactly where and what she was in the beginning.—These remarks will explain, and it is hoped sufficiently vindicate the reasonableness of that course of study which has been recommended in the preceding pages.

There remains a method by which men may extend their knowledge; obvious indeed, yet, so prolific in usefulness, that no apology should be required for describing it. I am addressing those who would fain enlarge their acquaintance with that Science which they profess to teach: but whose shelves are slenderly furnished; and whose opportunities of regular access to libraries are few.

On finding oneself in a Theological Library, instead of that desultory survey of the shelves which results in nothing, it is an excellent practice to fasten on the works of some great Divine with whom one is unacquainted; and carefully to survey the nature of his writings:—Sermons, so many, and on such and such topics: Controversial works and Treatises, so many; the subjects such and such. A man may soon acquire the art of handling books of Divinity with profit. A hint may be gathered from the very inspection of the collected works of an author who was esteemed in his generation. Above all, it is discovered with astonishment what laborious achievements have been made in every department of Theology, the very existence of which were not so much as suspected; how abundantly the Armoury of the Church has been furnished with approved weapons for almost every danger with which the Faith may at any time be threatened.

And the method just described will be found especially useful if a student would obtain some familiarity with certain multitudinous and ponderous tomes, which, though discoursed of by many, are investigated by but few. Costly, bulky and scarce,—

by most men, the works of the Fathers are unattainable. But there is nothing to hinder the most unpretending student from making the acquaintance of nearly all those ancient worthies; even if he is conscious that he can never become intimate with more than a few of them.

I am saying that it will be found a great gain, even to turn over the pages of an ancient Father. A single afternoon, at intervals, spent with the best edition of the works of each of the following:—Justin Martyr; Irenæus; Hippolytus; Tertullian; Origen; Cyprian; Clement of Alexandria; Athanasius; Ambrose; Hilary; Basil; Cyril of Jerusalem, and his namesake of Alexandria; Gregory of Nyssa, and his namesake of Nazianzus; Jerome; Epiphanius; Chrysostom; Augustine:—a single afternoon, I say, so spent, by a fair scholar, of a curious and inquiring turn, cannot fail to be prolific in advantage. He will learn the titles of their several writings; the extent, nature, and general method of each. Here and there, he will read a column, —the exposition of a parable, or a disputation on some hard text. A portion at least of the editor's preface, he will find time to examine. If he is wise, he will prepare himself for what he is about to do, by reading the biographical article in Cave's 'Historia Literaria;' and by providing himself with the means of recording his own passing impressions.

How surprised will he be with the contents of these several writers! So large a number of 'Epistles':—so many 'Sermons':—so many exegetical works under the title of 'Homilies':—so many controversial treatises! Then, that so many Fathers should have written on the Hexaemeron, or Six Days of Creation! and that such a mass of 'Quæstiones' should be found on hard places of Scripture! Lastly, so many works never heard of before, on subjects which are sure to suggest inquiry!

In no other way can any but a professed student hope to acquire the slightest practical acquaintance with the original sources of many an important department of Sacred literature. Such are the 'Concilia,' or Acts of the Councils, (the largest edition extending to thirty-seven folio volumes):—Wilkins' scarce and valuable collection of British Councils, in four volumes folio[a]:

[a] *Concilia Magnæ Britanniæ et Hiberniæ, a Synodo Verolamiensi;* A.D. 446 *ad Londinensem,* A.D. 1717. London, 1737.

and the several lesser collections of Ecclesiastical Laws and Canons which have been from time to time published, as that of Beveridge concerning the Greek Church[b], of Johnson concerning the English[c].—The many Patristic remains, or 'Spicilegia,' which have appeared from time to time; some of which are rare, and almost all expensive; the results of the learning and research of Combefis, D'Achery, Mabillon, Baluze, Montfaucon, Martene and Durandus, Assemanni, Fabricius, Gallandius, and (though last, not least,) Angelo Mai, whose 'Scriptorum Veterum Nova Collectio,' in ten volumes 4to. appeared in 1839–44: such curious works as these are surely worth reaching down from the shelves of a great library, and turning attentively over, —even if a dozen walks and as many parties of pleasure must be forfeited in order to procure that privilege.—Are not the 'Catenæ' deserving of something more than a cursory examination?—Coming down to a later period, is it not worth while to make oneself aware, by personal inspection, of the *existence* of such Commentaries as that of Tostatus on almost the whole of Scripture, in thirteen folio volumes; the curious compilation of Barradius, (on the Gospels,) in three folios; that of Nicolas Lyra, (on the whole Bible,) known as the 'Glossa Ordinaria,' in six; those lastly of Cajetan, and Calvin, and Luther: not forgetting the dense folio of Pererius on Genesis?

What a mere blank to the minds of most men does Theology present, from the days of Bede down to long after the age of Wickliffe! Are not the works of Lanfranc and of Anselm worth inspection? They were mighty Divines; and they fill a conspicuous place in Ecclesiastical history. It will be surely instructive to devote to either of them the leisure of at least one afternoon. And then, it cannot be necessary that one should go down to the grave without so much as once setting eyes on the works of those giants of old time who formed the mind

[b] *Synodicon, sive Pandectæ Canonum SS. Apostolorum et Conciliorum ab Ecclesiâ Græcâ receptorum.*—2 vols. fol. Oxon. 1672. (Beveridge also published *Codex Canonum Ecclesiæ Primitivæ vindicatus ac illustratus.*) . . . A useful little book of this class, easily procurable, is *Canones App. et Concill. sæcc.* iv. v. vi. vii. *Gr. et Lat. varr. lectt. et notis* H. T. Bruns, *cum præfatione* A. Neandri, Berol. 1839. 8vo.

[c] *A Collection of the Laws and Canons of the Church of England, from its first foundation to the Conquest, and from the Conquest to the reign of Henry VIII. Translated into English with Explanatory Notes,* by John Johnson, M.A. (edited by the Rev. J. Baron. 8vo. Oxford, 1850–1).

of Europe from the days of Abelard (1079–1142), or rather of 'the Master of the Sentences,' Peter Lombard (A.D. 1150), down to the æra of the Reformation; and who have left their impress on the literature and language of every civilized country on the face of the globe! 'The school-authors' are alluded to by name in the XIIIth Article of our Church; and our Reformers are found to have been so familiar with their writings, that, (as Abp. Laurence has shown,) the language *of the Schools*, not that of Geneva, is the real key to the Articles: not Calvin, but *the Schoolmen* were contemplated by those who drew them up. Hooker's familiar reference to 'Thomas' shows us that he of Aquino was something more than a name to the author of the 'Laws of Ecclesiastical Polity.' Shall it provoke no curiosity at least to survey these writers? the works of the last named (1224–1274) in eighteen folios: not to say those of Albert (1193–1280), his master, in twenty-one? Shall we not desire to see what kind of books Duns Scotus and William Ockam, living in the first half of the fourteenth century, have left behind them; and even to scan the voluminous tomes of such men as Alexander of Hales and Bonaventura, who lived about a century earlier? The 'Summa totius Theologiæ' of Thomas Aquinas, at least, every Divine should have handled with some attention..... Lastly, shall not a student once in his lifetime inquire after Baber's facsimile of the 'Codex Alexandrinus;' take it into his hands, and realize somewhat of the difficulty of collating a very ancient text?

It is absurd to ask,—Of what avail will be acquirements so slender as these? We reply,—That it is impossible to foresee what a very small amount of knowledge may lead to: that humility will at least be taught, when it is discovered how limited is our own sphere of vision: that a rapid survey of a remarkable country will at all events give a notion of its general features: and that an ecclesiastic is bound to be aware of what ecclesiastics have written. Is it nothing to have looked on Palestine from the height of Pisgah, though one may never hope to enter and possess that pleasant land?

Here, I lay down my pen. Were I to press the subject further, I might seem to be writing for professed students; whereas those only are contemplated who are able to give to

the study of books but a secondary place. Were I, on the other hand, to deflect from Theological ground, I should be doing violence to my own convictions, and betraying the sacred cause I have at heart. "Will you be diligent . . . in reading of the Holy Scriptures, and *in such Studies as help to the knowledge of the same*, laying aside the study of the world and the flesh?"—is the inquiry in the Ordinal.

It is urged by some, that unless the Literature of the day be kept pace with, a parish priest knows not how to direct his public teaching; and that his influence in society suffers from his inability to sympathise with those among whom he lives. There is some truth in this; but the disadvantage is often overstated. On the other hand, there are but twelve hours in the day; and since those which an active Shepherd of souls can give to reading are of necessity few; it is for him to decide how many shall be given to secular literature. It cannot be doubted that conformity to the world ought not to be the rule of Ministerial life; and that we shall lose more than we shall gain by assimilating our literary pursuits to those of the age. As it is our business to live above the world, to cultivate loftier desires, and to see objects as they appear in the light of Divine Truth,—so should our studies be distinctive also. They should familiarize us with a purer atmosphere of thought; furnish us with better motives; acquaint us with higher aims. It is one thing to narrow the platform of intellectual training, and dwarf *a youth* by giving him "a theological education:" quite another, to make *a man* a Theologian; if the knowledge of Divine things is to be his very *profession*.

Let a few lines be devoted to a question which is sure again and again to present itself; and which, in the end, becomes a formidable difficulty; namely,—How shall *the results* of reading be registered, so as to be always available? To keep a note-book is obvious; but such books have an unfortunate tendency to multiply, until they create a difficulty of their own. It is thought, however, that *the margin of a Bible and of a Prayer Book* may relieve a student in the simplest and most efficacious manner. *There*, as far as practicable, let him preserve his references; for copious extracts, (if he has the taste for making them,) must of necessity have a place apart. A small Bible and

Prayer Book, especially if interleaved, will afford space for quite as much as can possibly be requisite, in addition to the title of the work and the page where the valued piece of information is to be found. Frequent use of two such tomes will keep before a student the fact of his possessing those references; and the books, from their very nature, may be easily made *an index* to the theological and liturgical reading of a life.

This chapter shall be closed with a caution proper to our immediate subject; the need of which it is suspected will be generally admitted with mingled shame and sorrow. Let us be on our guard, lest, while we are improving in theological knowledge, our intellectual convictions should advance irrespectively of our moral and spiritual progress. It is a terrible snare to the student of Divinity that he should grow enamoured of the beauty of the Science to which he gives his heart, while it is working in him no corresponding graces,—no like loveliness of character. We have spoken of the study of the Bible,—of the study of the Prayer Book,—of Pastoral studies in general; and are about to pass on to a distinct subject. I cannot dismiss this last topic without reminding others,—without reminding myself,—that our attainments will be all a deceit unless the result be Holy Living, and a closer walk with GOD: that we shall inform ourselves in Divine things to little purpose, (rather to our own condemnation!) unless the end of all be to conform ourselves more to the image of Him who for our sakes died, and was buried, and rose again.

CHAPTER V.

ON PREACHING, AND SERMON-WRITING.

Ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ.

BEFORE any remarks are offered on the subject at the head of this Chapter, something of a preliminary kind must be established. It were vain else to review difficulties and to suggest remedies. The earnestness of our endeavours will depend on the estimation in which we hold the ordinance itself.

Now, if any one is prepared to regard the Sermon merely as a part of his 'Sunday duty,'—the established mode of passing the last half hour in church, (and *that* half hour, rather a dull one;)—this man has so much to unlearn, that not a step can be taken, until his mind has been disabused of notions which it is to be wished were merely a matter of tradition among us. To defer till Saturday morning all thoughts about the irksome duty of the morrow,—conscious of the pile of well-worn manuscripts in the closet:—to select without regard to the occasion;—and finally, without even mastering the subject afresh, to deliver oneself of a composition,—original indeed, but without one spark of originality,—to a drowsy audience, in a droning voice:—week after week, month after month, year after year, to be content to inflict on a half-empty Church these dreary platitudes; these truths which are no better than truisms:—far be all this from you and from me!

But it will be said that such a method all must condemn. Take the case then of one who, acquitting himself with propriety in the pulpit, is content to survey empty pews and a listless congregation. Not a fourth part of those who *should*

be in Church are present; and yet the preacher puts up with the phenomenon, as if it were a matter of course. 'I open my Church,' (he has been heard to say:) 'and if people will not come, the fault is theirs, not mine.' You perhaps venture to suggest that the congregation is inattentive. 'Country congregations' (you are told) 'never are attentive.' It is implied then, that there is no help for it: that a sparse and careless auditory is the established portion of the village Pastor.

I am persuaded that before a single remedy is proposed for phenomena so deplorable, men must arouse themselves to a truer sense of their responsibilities, and learn to take a very different view of their pulpit ministrations. Is it really considered by all, that when they stand with their flock before GOD at the Last Day, and He 'requires it at their hand[a],'—they will have to render an account to 'the chief Shepherd[b],' not only for 'the sick,' and 'the broken,' and 'the lost;' but for those also who received not their portion of meat in due season? What were the lessons of holiness conveyed to those poor sheep? How were the Gospel mysteries unfolded to them? They lived with but slender consolation; and what they enjoyed was not of their Pastor's providing. They died with a clouded hope; and even that hope was not of *his* procuring. Do we, I ask, bear in mind that to show men the way of Salvation, we open our lips: to instruct them in GOD's Law,—to acquaint them with GOD's ways,—to remind them of GOD's will? Is it remembered that the only chance which the great bulk of the people have of attaining such knowledge is from Sermons,—which Hooker therefore does not hesitate to "esteem as Keys to the Kingdom of Heaven; as wings to the soul; as spurs to the good affections of men; unto the sound and healthy as food; as physic unto diseased minds[c]?" Do we consider that our pulpit ministrations must put them on their guard against the Tempter, acquaint them with the nature of their hope, and guide their footsteps into the way of peace; or that nothing which we can ordinarily do will convey any of these helps?—If the solemnity of the Preacher's office, the awfulness of his responsibilities, were but duly weighed, it is

[a] Ezek. xxxiv. 10. [b] 1 S. Pet. v. 4. Comp. Hebr. xiii. 20.
[c] Eccl. Pol. V. xxii. § 1.

hard to believe that an empty Church and an inattentive audience would be ever anything but a source of grave disquietude; of searching self-inquiry, and the keenest self-reproach.

Think again of the rare opportunity which is ours. Not, one turn in a weary debate, where many are speakers, and where a skilful opponent may succeed in making the worse seem the better cause:—not, an occasional opportunity, at irregular intervals, in an uncertain place:—not, an unwilling auditory:—not, an uninviting or unimportant theme. Everything, on the contrary, is in our favour. Twice a week,—for half an hour,—amid profound silence,—in a consecrated edifice,—on the most interesting of all subjects,—before persons who come on purpose to listen,—who certainly will not depart until we have done speaking, and who desire nothing more than to be gratified by what they hear:—strong in the sense of our Divine commission, and stimulated by the presence of the objects of our care:—O, is it not incredible that we should be dull and unimpressive? Must we not be ourselves 'twice dead, withered away,' if we can at such moments be unreal in the delivery of our message? What hope is there for a man who,—time, place, and opportunity provided,—is content, year after year, to waste the (upwards of a hundred) half hours which were given him that he might hasten the coming of CHRIST'S Kingdom?—content, I say, to drivel out lifeless conventionalities to empty benches or to a sleepy crowd; calmly laying the blame of the people's inattention anywhere except at his own door? Above all, what is to be thought of the *generalship* of one who can throw away such capital opportunities? Is it not as if a commander, engaged in an arduous campaign, but whose artillery once a week occupied an eminence which commanded the enemy's position, should waste that weekly opportunity by regularly omitting to fire?

For indeed the power of the pulpit, as an engine for good or for evil, is so prodigious, that we cannot afford to slight it[d]. We complain of the slender churchmanship which prevails throughout the country: but have we not the remedy, to a great extent, in our own hands? Whose fault is it but our

[d] This has been illustrated from History by Blunt, p 141–3.

own that the people are not on our side? We have their ears, at least once a week; an advantage enjoyed by no other class within the community.

Then again, the estimation in which, individually, we may hold this ordinance is no longer important. The ideal order has been reversed. The Sacrament of the LORD'S Supper is slenderly attended, and Prayers prove powerless to draw a congregation. The great object of attraction is found to be the Sermon. We may regret this; but to overlook it is impossible. We must deal with things as we find them. It may comfort some to be reminded that Chrysostom, preaching at Antioch on the feast of the Epiphany, A.D. 387, complained bitterly of the congregation; many of whom when his Sermon was ended hurried noisily out of the church, instead of waiting for the Sacrament which was to follow[a].

And then it is to be observed that the temper of the age is such, that we have no alternative but to bestir ourselves. We *cannot* slumber in the pulpit, even if we had the desire. A censorious spirit is abroad. More than ever is required of us. We are all, in a manner, marked men. And it is well that it should so be. Let us even court criticism. Let us not despise the rude attacks of the public press,—however unreasonable and unfair,—if by any means we may be provoked thereby to greater earnestness in our vocation. Nay, must we not confess that although in a most unfriendly spirit, and side by side with the suggestion of preposterous remedies, a blot in our practice is sometimes indeed hit? Surely, 'fas est etiam ab hoste doceri.'

It shall be assumed then that we are agreed as to the necessity of a full Church in order to the efficient discharge of this great function of our office. Before letting down the net for a draught, we must be sure that the multitude of fishes is there. If the sheep be away, of what avail is it to point to green pastures and cool waters? We must absolutely have the flock before us on Sunday, and they must be kept wakeful and attentive while we are delivering our message.

Let it not be suspected, from what goes before, that we unduly magnify the Preacher's office, or forget the subordination in which it should stand. "One of the greatest curses

[a] *Opp.* vol. ii. p. 374, D, E.

of Protestantism," has been "the setting up *Preaching* above *Prayer;* the gratification of the itching ear above the elevation of the careless heart; the magnifying the *man,* and despising his *office;* the monstrous and godless belief tacitly indeed, but firmly, held, that we derive a greater share of the covenanted gifts and graces of GOD'S Spirit, according as we happen to be more or less pleased with the *elocution,* or *style,* or *manner,* of the *Performer*[b]." Heartily responding to this sentiment of a writer whose opinions were equally characterised by piety and wisdom, we yet boldly insist, (as he would have done,) on the duty incumbent on us of making *the most* of every function of our office; Preaching, among the number. We shall not value the Liturgy less, because we have laboured hard to make our Sermons effective. Our danger begins only when we systematically *neglect* some part of our duty; be it private Study, or parochial Visiting; catechetical teaching, or ministerial watchfulness; Prayer, or *Preaching.* Let it be added that the Divine last quoted, furnished in his own person an extraordinary instance of impressiveness in the pulpit. He could afford to speak somewhat disparagingly of a department in which he himself so conspicuously excelled.

But without giving undue prominence to the Sermon, we must acknowledge that it was evidently *meant* to occupy a considerable place in our esteem. The Gospel opens with the preaching of the Baptist. Our great Example commenced His Ministry with a Sermon; and charged the Twelve and the Seventy to preach, whithersoever they went. He Himself preached in the synagogues throughout Galilee; and after His departure, His divinely instructed Apostles delivered their 'word of exhortation for the people' in the course of the Sabbath service, with memorable effect[c]. Of S. Paul's discourse at Troas it is recorded that it lasted from evening till midnight[d]: much of his affecting homily addressed to the elders of Ephesus, is even recorded at length[e]: and when he speaks on Areopagus, he is held to be the type of an accomplished preacher for evermore. Was it not after S. Peter's memorable sermon on the

[b] *The study of Church History recommended,*—a lecture by the late Rev. Hugh J. Rose, p. 54–5.

[c] See Acts xiii. 15: 42-44: 48-49.

[d] Acts xx. 7.

[e] Acts xx. 17-38.

day of Pentecost that there were added unto the Church 'about 3000 souls[a]?' What but Sermons are the vehicles of some of the best Divinity of ancient days? Then lastly, Preaching is a part of our ministerial commission; an integral element in the Service of the sanctuary: and we charge those who bring infants to Baptism, to 'call upon them,' hereafter 'to hear Sermons.' How all this is to be made light of, I see not. To depreciate an institution established on such a basis and confirmed by such sanctions, is surely a strange way of showing our reverence towards Almighty GOD. If we know anything of half-empty churches,—a disaffected and (in Divine things) ignorant people,—may we not attribute it, in part, to the neglect of the ordinance of Preaching?

But then, some earnest men, disgusted by the apparent inefficiency of their own pulpit ministrations, are inclined to adopt new and violent remedies for the evil. Their projects are such as these.

1. Some are for erecting Preaching into a separate function, to be reserved for such as have *the gift*. Let eloquent persons, (it is said,) who are at present lost in small or remote cures, be drawn forth. Duly licensed by the Bishop, let them periodically make the circuit of a diocese; and with the sanction of the Clergy, go about preaching. They might awaken slumbering consciences; and attract persons who seldom or never went to church before.

This has a plausible sound. Everywhere, the advantage of occasionally invoking the help of an eloquent neighbour, is fully recognized. A stranger can say things which the ordinary occupant of a pulpit cannot say so well. In manner, method, matter, the two men are sure to differ. The very circumstance that a stranger will preach often draws a congregation; and what is said is attentively listened to, *because* the speaker is a stranger. All this is obvious. Obvious too is it that at some definite season, under episcopal superintendence, and with the concurrence of the local Clergy, a species of Home-mission, having its head quarters at some provincial town, might occasionally be productive of admirable fruits,—especially in the more neglected parts of the LORD'S vineyard. It may be observed in passing

[a] Acts ii. 41.

that the more of system which could attend such an endeavour, the greater would be the gain. All this has been attempted for some years past in the Bishop of Oxford's diocese, with excellent results. But the establishment of a distinct Order of Preachers is a widely different question. However attractive it might prove, would it promote the cause of sound Religion, and increase the spiritual welfare of the people at large? I am persuaded of the contrary.

All such proposals are founded on a mistaken view of the Preacher's office; which is, to administer Christian knowledge to Christian people: not to tickle the ear by oratory, and to draw a crowd, as if the man were an actor. A parish does not require to be converted once a week. And *who* but the appointed shepherd should feed his own flock?

Then further,—Where a man is a stranger, he cannot know the wants of a parish; and to draw the bow 'at a venture,' is not the way to hit the mark. Plenty of eloquence there may be, but can there be much reality, in the stranger who is for ever addressing a fresh auditory? On the side, again, of those who listen, will there not arise a strong sense that no personal bond whatever exists between the preacher and themselves? He is not their Diocesan,—nor their Archdeacon,—nor their Pastor. What *does* he here? Will the people depart, to amend their lives,—or to criticize the performance? ..... In the meantime, to what would this system reduce the parish Priest,—the man whom God has charged with the responsibility of the entire flock, and who has to bear the burthen and heat of the day? It permits him to discharge the office of reader in his own church: of cottage-visitor, schoolmaster, relieving officer, and manager of the clubs in his own parish. A truly useful functionary! But all consideration and respect will be infallibly transferred to the glib orator of Sunday, who taught the congregation to experience unwonted emotions; and in whose keeping they already consider their spiritual life to be.—I pass on.

2. Another remedy which has found strenuous advocates, is the system of open-air preaching, or something analogous to it. You have no alternative, (it is said,) but to go after those who will not come to you.

It must be admitted that in densely populated districts, there

is much to be said in favour of this expedient. No traditionary dread of indecorum, no fear of censure or apprehension of ridicule, can be allowed much weight, when it is a question whether men are to live or to die. But in no *country* parish, do I believe any such necessity exists. Outlying districts are, doubtless, everywhere to be found, in a nearly heathen state. But field-preaching is not the way to evangelize them. Go to those people, household after household; (there are probably not so many as fifty in all;) and if you cannot succeed by earnestness and untiring energy, in drawing first one and then another to Church, you will certainly never achieve your purpose by imitating the practice of the ranter, with whom you will be immediately confounded; and against whose erratic ministrations you will henceforth find it hopeless to set any on their guard.

3. As for 'Special Services,' (as they are called,) it is needless to discuss their merits or demerits here. They are essentially a remedy devised against the ungodliness of great cities. Whether set sermons, (*not* to be discontinued in and after the month of July,) might not be advantageously preached in our Wappings and Whitechapels by eloquent and holy men, is an inquiry which would lead us quite away from the matter we have now in hand. But generally, we are opposed to and distrustful of *all* novelties in Religion. The quasi-irregularities of 'cottage-lectures' and fancy services in a schoolroom, we altogether deprecate and dislike. It is the nature of human infirmity to lay the blame of failure on the system under which men act; instead of on the agents by which that system is represented. The savourless salt is full of recipes for remedying its own want of saltness. Let us beware of too easy compliance with an impatient age. It is surely better to "be watchful, and strengthen the things which remain that are ready to die," (Rev. iii. 2,) than to cast about for new methods.

To what, then, (so far as it exists,) does it seem reasonable chiefly to ascribe the failure of our pulpit ministrations? I answer,—*To the utter want of preparation with which most men enter the Ministry.* "It hath been the usual course at the University," (says Bp. Wilkins, writing a century and a half ago,) "to venture upon this calling in an abrupt and overhasty manner. When scholars have passed their philosophical studies,

and made some little entrance upon Divinity, they presently think themselves fit for the pulpit, without any further inquiry; as if *the gift of Preaching* and sacred oratory, were not a distinct art of itself! This would be counted a very preposterous course in other matters, if a man should presume of being an orator because he was a logician, or to practise physic because he had learned philosophy. And certainly, the pre-eminence of this profession above others, must needs extremely aggravate such neglect, and make it so much the more mischievous, by how much the calling is more solemn[a]." Would not this prelate have expressed himself in exactly the same terms, had he lived in our own day?

No allusion is here intended to the neglect of preparation in the *oratorical* part of the Preacher's function. It is much to be wished, doubtless, that men who have to deliver themselves so frequently in public, should have been trained in the Art of speaking, and warned against ungraceful gestures. But this part of the subject shall be dismissed with a very few words. To be thought *a good orator*, need be no part of a clergyman's ambition: to *make a capital Sermon*, and to preach it *in an impressive way*, should be the object of his unremitting solicitude. A man's natural manner is always more interesting, although it may be far less artistic, than the set tones and elaborate enunciation which are obtained at second hand. He will not be the less impressive because he feels that he has nothing to depend upon but the importance of what he says. *Reality* after all is the chief thing in the pulpit; for on this depends the persuasiveness of a sermon: whereas, how prone are mankind even to suspect the reality of one who speaks too well!..... I wish that men who attribute their want of success as preachers to their own imperfect elocution, would be content to bear in mind that, in this respect, *Moses and S. Paul were as they are*[b]*!*

No. The want of preparation alluded to, is of a different nature. It too often happens that men enter the Ministry knowing wondrous little about the Bible; less about the Prayer Book; least of all, about the best works on Divinity. What else is this, but setting up in trade without any capital? They

[a] *Ecclesiastes; or a Discourse concerning the gift of Preaching as it falls under the rules of Art.*—1718, p. 2.

[b] Exodus iv. 10, and 2 Cor. x. 10.

have never even been taught to observe the method of the most approved sermon-writers. Many a young man has set about writing his first discourse without ever having received a hint concerning what he soon discovers to be a very difficult part of his vocation. He has scarcely been at the pains to acquire a facility in original English composition. How can he possibly *expect* to write good Sermons? The low standard which prevails around him, may indeed administer a miserable kind of consolation; but if he be endowed with any earnestness, as he grows older he will be bowed with the burden of unavailing regrets. How has his Ministry been marred! What precious opportunities has he wasted!

We have no novel remedies to propose for disqualifications so grave as these. But no one certainly need despond. Every man may master the English Bible and acquire a competent knowledge of Divinity, if he will. Every one also, it is thought, may learn to write an interesting Sermon and to preach it impressively, if he be but in earnest. And now, to proceed with our proper subject; and first, to address a few cautions to those who have their experience yet to gain.

I. The prevailing error to which an inexperienced Preacher is liable, is at once the most improbable and the most inexcusable of any,—namely, to make his sermons *a vast deal too long.* Strange, that a man who has got so little to say, should insist on taking forty or fifty minutes to say it in! Why need that man detain a congregation for more than a quarter of an hour?

And the *necessary* attributes of such sermons are the very faults against which sorry Divines and indifferent writers have to be specially set on their guard. Roundabout approaches,—needless explanations,—a multitude of superfluous texts,—bewildering digressions,—barren generalities,—tedious applications: a lifeless, aimless, pointless, unprofitable style.

A skilful Preacher is careful so to open his discourse that attention shall be at once aroused. He improves his advantage; unfolding his meaning with care, and displaying it as speedily as he may. All are struck with its importance. Then, lest any should grow weary, he tastefully varies his matter and his manner; and it is perceived that he is already thinking of bringing his discourse to a close. With passages of profounder

interest, touches of deepening pathos, and words of increasing earnestness, he bears along a willing and a sympathising audience; and every stranger present not only regrets that the sermon was so soon over, but experiences a desire to hear that preacher again.

Not so the tasteless beginner, who, having opened his sermon with tolerable success, presumes upon his advantage entirely to abuse your patience. Into what deplorable tenuity does he hammer out his meagre materials! Will he never leave off? Already has his discourse parted with every vestige of method and symmetry,—dragging itself along, like a wounded snake, with its many weary particles of prolongation and repetition: 'And again,'—'Once more,'—'To resume,'—'To conclude,'—'Finally,'—and the like. We are now favoured with an ominous intimation that 'Much more might be said on the subject:' (as if any one doubted the circumstance!) Patience is exhausted, and attention visibly flags. At such a juncture, we have sometimes heard the good man chirp out, in a self-complacent tone,—'And now, to offer a few practical remarks.'

An American extempore preacher, (who on a certain occasion prolonged his discourse to an alarming extent,) is said to have confessed to a friend afterwards, that he had been for a long time trying (in vain) 'to taper it off.' But he who preaches from a written discourse is without excuse if he proves too lengthy. He errs with deliberation.

Let me, once for all, mention as among the gravest faults of style in Sermon-writing, a dry, unimpressive, conventional, unreal method. Lifeless expansions of known and universally admitted truths;—proofs from Scripture, slowly enunciated, of statements which require *no* proof;—prolonged, pointless accuracy in matters of no moment;—the overlaying of a good thought with irrelevant matter, until it is fairly hid from view;—or, (more probable, alas!) with a loud voice and earnest manner attempting to pass off an empty platitude for an important statement. Add to this an occasional simile, tasteless, incoherent, incorrect, useless,—('the Sun of Righteousness melting the snow upon the mountain top,' and 'causing limpid streams of living water to flow down,'—whereby a man 'sacrifices his former self at the shrine of duty,' &c. &c.);—and let

all this be put forth in a heavy, pompous, self-complacent manner,—and *can* it be wondered that a church grows empty?

Men of ability fall under condemnation for errors of a very different class: but one does not feel disposed to deal more gently with their shortcomings; for why do they not employ their powers, confessedly great, so as to escape censure? They are said to "shoot over the heads" of their auditory. How is this done? Chiefly, it seems, by writing without any regard to the thoughts, feelings, habits, powers, of their destined hearers. The sentences prove too long; the line of reasoning too subtle; the allusions too remote; the thoughts too abstract; the language too flowery. How can a preacher hope to be understood, who, before an illiterate congregation, talks of the 'moral and spiritual nature' of man; of his 'social and political relations;' of his 'complex being;' and the like? What know labouring folk of 'the triumphs of plastic Art,' and 'the glories of Greece and Rome?' The man who talks of such things may succeed in impressing his audience with wonder; but he will never reach their understandings or touch their hearts.

II. On the head of Language, it may be assumed that we have to avoid whatever is vague and conventional: expressions to which we do not ourselves attach a definite meaning. To expect that all we say shall be fully understood by all who hear, is obviously unreasonable: but it is monstrous that the congregation should be encumbered with a single phrase which the preacher does not *wish* them to understand. There is moreover a strange instinctive shrewdness of apprehension in the most unlettered auditory, which is well worth catering for; and which it is very dangerous to trifle with. Give them of your best: keep clear of abstractions and generalities: be logical and lucid:—and you will be repaid for your trouble, by retaining their attention to the last. Their actual knowledge, it is true, is exceedingly small. One can scarcely over-estimate the need they have of elementary instruction. But then their *powers of mind* are always considerable. They can understand a vast deal more than we are apt to suppose. Somehow or other, they *will* keep pace with us,—if we do but let them.

We have heard too much of the importance of using Anglo-Saxon words, in addressing the uneducated. It seems that to

acquire a great command of *idiomatic English*, should rather be our aim. Words are not therefore easy because they are of Saxon derivation; nor difficult, because they proceed originally from a Latin source. The humblest auditory, again, are familiar with *Bible* English: so that a copious vocabulary is ever at hand,—which there is only too much danger lest the Preacher should abuse by an over liberal use of familiar Bible phrases. To suppose that monosyllables will of necessity conduce to plainness is a kindred mistake. An abstract thought will remain unintelligible although expressed entirely in words of one syllable.

But let a Preacher beware of writing down too much to the comprehensions of his hearers. They will not thank him for his condescension. Nor will any advantage follow from introducing, (except very sparingly,) words and expressions peculiarly their own. They detect us soon enough; and would rather that we should speak in the manner which they know to be natural to us. Striking and just figures of speech, on the other hand, together with well-chosen imagery, arrest their attention, (if sparingly used,) and gratify them much. Tell them that 'forgotten sin is not forgiven sin,' and for a moment they will scarcely understand what you mean: but go on to remind them that yesterday's foot-prints in the snow remain imprinted there, although the snow which fell in the night now conceals them from view,—and they not only understand the former statement; but accept the illustration as a proof that what you said was true.

III. Much has been said about the importance of *Unity* in a Sermon: and the necessity of it can scarcely be too strongly insisted upon. An ill-arranged, disjointed discourse, without plan or purpose,—a vague, discursive, aimless, pointless Sermon,—should be the object of one's supreme dread. But when the advocates of Unity go on, in the same breath, to lay emphasis on the need of bringing forward but *one idea*, on the plea that people can only carry away one thought at a time, and so forth, they confuse two things which are entirely distinct; and may easily mislead a young Divine. He may imagine that his duty is to expound a single expression, to magnify a single thought, or to comment on a single aspect of some great truth. Whereas, who knows not that there may be only *one thought*, yet nothing deserving the name of *Unity*, in a sermon?

Unity is the opposite of a rambling method. To begin by talking of one thing, and to end by talking of something quite different: or to deliver a set of unconnected, and partly irrelevant remarks, without purpose and certainly without plan, on one and the same thing,—is to disregard Unity. But if a Parable, or a Miracle, or an article of the Faith has to be unfolded, it will be found impossible to keep to 'one idea.' On this subject of Unity however, I will not dwell further; because it is a quality which *cannot* be taught by precept. The vice certainly lies too deep to be eradicated by a lecture. A clear, logical thinker will see his point, and will stick to it. One central or chief idea, to which everything else shall subordinate, will never elude his grasp. A scatter-brained man, on the contrary, will always leave his hearers in uncertainty as to *what* was the precise object of his discourse. To say the truth, it had *no* distinct object. It was deficient in *Unity*. A long course of careless writing, or a fatal fluency in speaking without book, is very apt to aggravate and confirm the evil habit under consideration.

Moreover, it does not follow, because we may sometimes seek to make much of a single thought, that we should overlook the precious opportunity afforded us of throwing out, by the way, those many lesser remarks which, more or less obviously, the matter in hand suggests. It is surprising how forcibly chance observations sometimes strike people; and how long they remain with them. And what if the one thought carried away should prove to be, in nine cases out of ten, one of these *obiter dicta;* not the leading idea?..... We all know what it is to have forgotten everything of some discourse heard long since; while a single expression in it haunts us perpetually.

IV. 1. As for the Plan on which Sermons should be composed, it is a mistake to imagine that all ought to be written after a single method. A discourse should vary in its structure, according to its subject: and even were this not the case, variety in the method of treatment would be desirable, in order to stimulate attention. Chrysostom invariably gave a cheerful turn to the close of his sermons. Our great Example has certainly presented us with one example of the contrary method. Is it not best to avoid an inflexible rule in such matters?

2. The ancient plan of sermon-writing, (stated in excess,) was, to discuss a passage of Scripture under a multitude of heads: breaking it up, and curiously dividing and subdividing it, until in fact it disappeared from view. The modern method, (also stated in excess,) seems rather to be to walk right away from a text, as soon as it has been announced; and to be utterly unsystematic in the treatment of the subject which it has barely afforded the preacher an opportunity of introducing. Both methods seem to be about equally vicious.

3. 'So contrive,' (a friend once counselled) 'that your text shall evermore remind your hearers of your Sermon.' The hint is excellent. How successfully will that man have preached, whose whole Sermon shall return to the memory of his auditory, as often as the text returns in the course of the Sunday Service! The keynote has been sounded,—(some striking verse in the Psalter it may be; some affecting expression in the Gospel;—) and with it comes back the unexpected interpretation, and the startling warning, and the timely rebuke, and the blessed encouragement!—Truly, of him who has so preached, it will be true hereafter that 'he, being dead, yet speaketh:' for when he has gone to his rest, his very text will preach to the people for evermore!

4. But if an elaborate subdivision of the subject is to be avoided, so also is the absence of divisions altogether. A Sermon clearly divided, is better understood and more easily remembered, than one which lacks logical arrangement. The best way of all, however, is to *make* divisions without formally *announcing* them. 'Ars est celare artem:' and the listener is sure to be gratified by the compliment which, though due to *you*, he secretly pays to his own memory and attention. He feels your logic, without suspecting it.

5. As already hinted, if an explanation of the text, its discussion under two or three heads, and its application,—be the general method of our discourses, there will arise occasions when we shall depart from such a plan with advantage. When a Miracle, or a Parable, or any other considerable portion of Scripture is to be handled, we may choose to distribute our remarks over the successive verses: selecting some one point on which to dwell in conclusion. If we undertake to enforce a plain practical precept, there will be no room for a separate application: for

the whole sermon will have been practical. At times, in order to produce a strong definite impression, it may be allowable to recur again and again to one striking phrase in the text, in defiance of rule. While occasionally, a sermon on one of our LORD'S sayings may with advantage flow on almost unfettered, in the discursive manner of a pious meditation. On Good Friday, and indeed on Easter Day, one seems able, ordinarily, to endure little else.

6. Again,—First to explain some portion of Doctrine, and then to apply it, will probably be our general plan: but sometimes the importance of the doctrine will be so engrossing as to leave little room for practical remark. One large inference, boldly and clearly drawn, may prove all that we shall desire to offer. At other times the direct converse will happen. The doctrine having been sufficiently established in a few sentences, we shall be glad of the remainder of the time for illustrating the influence it ought to have upon men's lives.

7. And this is the general answer to a question which is sometimes anxiously asked,—What proportion should *Doctrine* bear to *practical Exhortation*, in a sermon? No absolute rule can be laid down: but one may venture to assert that neither the one nor the other should occupy the Preacher's whole time. He who is for ever indoctrinating his flock will find his disciples grow fewer and fewer; and these, not remarkable for the warmth of their piety: while he who is for ever preaching to the feelings, will find himself at last presiding over an attentive and (it may be) admiring congregation of weak and unstable souls whose Salvation any blast of strange doctrine may endanger.

8. But while thus deprecating the notion that Sermons should all be written after one rule, we earnestly warn young preachers against taking too large a license. They will find it safer, at first, to write after some definite plan; and to elaborate their subject in a methodical way. What is certain, the practical application of what they have spoken, should always be apparent; and generally should have a distinct place, (the last,) to itself.

V. 1. In the choice of Subjects there is ample scope for the exercise of a sound judgment. Certain Festivals indeed leave

little choice; and it may be said generally that for half the year, what shall be the keynote of our discourse is determined for us. But from Trinity Sunday, until Advent comes round again, it is not so. As a rule, the Gospel or Epistle for the day, or one of the Lessons may still with advantage supply a text: but it is often convenient, sometimes necessary, to neglect such guidance. A public calamity, important local events, the prevalence of some particular form of wickedness,—all such motives constitute a sufficient cause, at any time of the year, for the introduction of a subject not otherwise suggested by the season.

2. But over and above his general solicitude to follow the Church's guidance in his choice of subjects during one half of the Christian year, an earnest man will sometimes ask himself the question,—How far have I hitherto opened to these people the entire 'mystery of godliness?' True indeed it is, that the Christian year *affords opportunities* for the introduction of every lofty doctrine which ought to be brought before the flock:—the first and the second Coming of CHRIST; His Incarnation, Circumcision, Baptism; Miracles, Fasting and Temptation; His Passion, Death, and Burial; His descent into Hell; His Resurrection from the dead; His appearances to His Disciples; and the plantation of His Church: lastly, His Ascension into Heaven; the sending of the HOLY GHOST; and the mystery of the glorious and undivided TRINITY. But unless preachers are watchful, the year will revolve, and they will find that they have omitted after all, to illustrate these glorious truths, each in his season.

3. We all need to be reminded that there are in every parish a vast number of persons who are mainly dependent on Sermons for their knowledge of Divine things: and therefore that if any subjects find *no* place in the teaching of the pulpit, deplorable ignorance is sure to prevail. For whatever reason, men are prone to press one favourite set of doctrines, perhaps the truths which are most familiar to themselves, to the neglect of others. An exaggerated view of the depravity of human Nature is the keynote to all the sermons of some preachers. With this, is apt to go a mistaken view of the office of Faith; and notions concerning Redeeming Love, as derogatory to the Most High

as they are unscriptural and unsound.—The doctrine of the soul's Conversion, and of the necessity of conscious acceptance with GOD, is for ever on the lips of teachers of a certain school. —Some, by exclusively preaching 'CHRIST crucified,' (as they think,) are for ever laying what S. Paul calls the 'foundation[a],' to the neglect of the superstructure.—Others are eternally harping on Romish errors, or what they conceive to be such. We have heard '*the* Sacrament' pressed, as if there were *but one!*... Not to prolong this enumeration, let us remember that the office of the Preacher is to conduct his charge through the whole cycle of Christian Doctrine; in the course of his pulpit ministrations, to leave no great and concerning department of revealed Truth uncommented on.

4. And that he may do this the better, he should choose the subject of his Discourses after some definite plan: register his own weekly work, with a view to judging of his people's progress in the knowledge of Divine things; and, from time to time, review what he has been about,—noting curiously his own omissions. He assumes (and rightly) his authority to preach the Word and to administer the Sacraments: he claims for the Church (and rightly) the undivided allegiance of every soul committed to his care. But has he been careful *once* to explain the Divine constitution of the Church? the Divine origin of his own Commission? the supreme excellence of that Ritual which he invites them to listen to daily, and expects them to love to the end? Has he ever spoken to them of the Angels, good and bad; and of the *personality of Satan?* What of the Intermediate state? Can he undertake to say what wild opinions may prevail in his parish concerning the mysterious interval between Death and Judgment? Has he ever insisted on the duty and privilege of intercessory Prayer?—Type and Prophecy, —have the nature and office of either been duly illustrated?— In Lent, he preached three or four times on the temptations to which *men* are liable; but did he *once* preach about that most instructive mystery,—*the Temptation of CHRIST?* On Easter Day, on the contrary, his subject was the Resurrection of CHRIST: but have his people ever been distinctly taught *their own* future Resurrection? In other words, is he certain that

[a] 1 Cor. iii. 11, and comp. Heb. vi. 1, 2.

the Doctrine of the *Resurrection of the Body* is realized by his congregation? And let it not be supposed that this is an imaginary case. I have met with not a few persons, even among the highly educated, who have scarcely believed in 'the Resurrection *of the Body.*' About the immortality *of the soul,* they were as convinced as was Socrates; about the immortality *of the body,* they seemed quite in the dark. Has *the Divinity* of CHRIST been as largely insisted upon as *His Humanity?* Is the *Personality* of the HOLY GHOST,—are the Divine offices of the indwelling Spirit,—discoursed of nearly as much as they deserve?

It is useless, worse than useless, to affect concealment. The reason *why* we are so barren and so partial in our teaching, is *because we really have so little to communicate. That* is why the preliminary need of Study has been made the subject of a distinct lecture; and why the same necessity has been again and again insisted on in these pages.

5. Few things probably have more tended to weaken the hold of the Church upon the country at large, than the ignorance which so generally prevails as to the Church's distinctive teaching. To be for ever dinning "the Church" into people's ears, is not the way, assuredly, to remedy this evil. Equally certain is it, that unostentatiously to invite attention to the exquisite construction of our Liturgy, and the edifying order of the sacred Seasons, is one of the best ways to promote rational Churchmanship.

With this view, besides taking care that our Sermons shall be in harmony with the suggestions of the Day,—(and the ancient method was almost invariably to make the Sermon an exposition of the Gospel,)—we shall do well to lose no opportunity of developing the excellencies of our Prayer Book. Collect, Epistle and Gospel are often connected: the proper Lessons are for the most part artistically chosen. Where marks of design are evident, to call attention to them is easy; and a few words will be generally sufficient.—The structure of different parts of the Service may be at other times illustrated with singular advantage.—In this manner, one may every week be adding a link to that golden chain which should bind the hearts of the people indissolubly to the Church of their baptism.

6. Sermons may be classed under two heads. They are either *objective* in their character, or they are *subjective*. By 'objective' are here meant those which handle the objects of our most holy Faith: by 'subjective,' those which describe the impressions made by Revelation upon ourselves. Sermons of this latter class are exceedingly interesting, but they are also exceedingly dangerous. Under the same head I include all affecting pictures of human emotion: touching addresses of a personal and almost a private nature: prolonged appeals to the feelings of an audience. Our elder divines are all objective in their teaching: to be thus subjective, is a special attribute of the modern school. It will be found to be singularly allied to the spirit of Dissent, whether Romish or Presbyterian. It looks inward upon the shifting emotions of the heart, the waywardness of the restless spirit of man within him, instead of outwardly, on those fixed eternal verities, which were given to guide us across the waves of this troublesome world.

Not, of course, that we may exclude those touches of personal interest which bring Sermons home to the heart. On the contrary: no sermon should be without them. We do but recommend moderation in their use: above all, we are strenuous that they shall not form the staple of the discourse.

7. If those Sermons do not seem to be rightly conceived which are for ever addressing a Christian congregation in language applicable only to men living in flagrant wickedness; at least as unpractical do we deem the Preacher who assumes that his auditory consists wholly of Saints. True, we must habitually address the flock as persons who in Baptism were regenerate, however much they may have fallen away from grace given. In charity, we must presume that the people come to the House of GOD for *edification*. But surely we may not forget that there will inevitably be slumbering consciences among them; hardened sinners, it may be, here and there: and a loud cry in the ears of these, a heart-stirring appeal concerning Death and Judgment, Heaven and Hell, is distinctly a part of our duty as 'watchmen unto the house of Israel[a].'

8. With what are called 'practical' sermons, should be sometimes interchanged sermons on texts of known difficulty. It is

[a] Ezek. xxxiii. 7-9.

seldom that such discourses, if skilfully composed, and only rarely delivered, are distasteful. Pious curiosity is aroused as well as gratified: the depth of Holy Scripture is vindicated: and the unlettered ones are reminded that learning is required in the stewards of the mysteries of God.

9. The great consideration, however, which the Preacher should keep steadily before him, is that the flock come to him on Sunday *to be shepherded* or *fed* [b]. Now it is especially the part of good 'shepherding' to guide into wholesome pastures: to defend from danger; to go after the lost; to bind up the broken; to strengthen the sick; to sustain the feeble.—Let it be laid down boldly that a Sermon which aims at doing *none* of these things, ought *not to be delivered at all.*

10. Preachers seem scarcely sufficiently to remember what are the ordinary wants of those they address. It seems to be forgotten that men in trade are specially assailed by the sins which attend upon money-getting: men out of trade, by the seductions of pleasure or of ambition. What but a worldly spirit is the snare of almost all? Our labouring poor are too often bowed by the burthen of never-ending anxieties. Every heart has a bitterness (Prov. xiv. 10,) and a plague (1 Kings viii. 38,) of its own. What parent could not tell us of a parent's troubles? Are not the young exposed to some special temptations? Have domestic servants no peculiar trials? To sins of the flesh, what child of Adam is not by nature prone? All this will be readily granted: but how comes it to pass, then, that the Preacher so often discourses as if he belonged to a different planet? He urges topics which do not seem to concern, or to affect me in the least. He seldom elevates, seldom comforts;—seldom teaches me how to bear my own private burthen. He does not speak out, boldly and plainly, on questions which are being publicly debated. Rarely has any stray word of his come home to my heart, in the way of correction or reproof. He seldom enlarges my store of Divine knowledge, or furnishes me with one weapon from the heavenly armoury with which to do battle against the world, the flesh, and the Devil.....The need of a motive suggested; a word of rebuke, or of counsel, or of consolation; the will of God, and His ways with His creatures, set forth in earnest,

[b] Βόσκε—ποίμαινε—βόσκε, S. John xxi. 15–17. So Acts xx. 28.

unaffected language; the want of *this* it is which too often estranges people from us, and leaves us perplexed at our own want of success. Too often when they come for 'bread' do we offer them 'a stone'!

VI. It seems natural, after what has gone before, to suggest that over and above all the stores which study and meditation will supply, there must be constant personal intercourse between a minister and his people, or he may not expect that his Sermons will come home to their bosoms, or influence their practice. I know of no better preparation for writing, than a round of Pastoral visits. There is no human guidance like that which is so obtained. To have heard parents, out of a full heart, reveal their own peculiar sorrows: to have witnessed those many anxieties which harass the very poor: to have stood by the bedside where sickness and suffering are aggravated by exceeding discomfort and manifold privations:—these are rare privileges. Their value to a Preacher, in a country parish, will be soon discovered. How do such experiences put to flight the intended discussion of some curious point which would else have been elaborated for next Sunday! He is ashamed to think how wide of the mark he would have aimed, had he not been warned in time. Whatever his theme, the full heart is now sure to flow over wherever an opportunity is afforded. The remarks will be set in the same key as the feelings of his auditory; and will inevitably awaken a responsive echo in the breasts of not a few.

Although these pages are addressed chiefly to those who feed a somewhat lowly flock, the principle which has been laid down holds universally. *Who* has not felt, after mingling freely with (what is called) 'society,' that he knows better than before, what ought to be said to such a congregation?

But it will be asked,—If the element of human sympathy is to be thus largely infused into a sermon, how shall that cycle of *Doctrine* be gone over, which, a short time since, was so strenuously recommended? The difficulty is freely admitted. But since both things are indispensable, we must attempt to achieve both. They are clearly not incompatible; though it may require ingenuity to combine them with success. It is, I apprehend, one of the preacher's greatest triumphs when he succeeds not only in making some important Doctrine interesting to his

auditory, but in teaching them to regard it as a constraining motive likewise.

Where Catechizing is the established practice, it will be convenient to deliver certain doctrines *catechetically* rather than from the pulpit. It is evident that, by this method, greater minuteness may be attempted; and those details considered, which altogether disturb the flow of a sustained discourse, and rob it of its unity and *point*. More of this when we come to speak of Catechizing.

But surely we may follow our LORD'S example; and be content that Doctrine shall be evolved from the incidents, or the characters of Scripture. Thus, the Intermediate state is set before us in a narrative: the nature of Sin, in the histories of Balaam, Saul, and Judas: the efficacy of persevering Prayer, in the parable of the Unjust Judge, and in the character of Cornelius. Faith is exhibited in the Syrophœnician woman and the good Centurion. In this manner, human interest is blended with Divine Truth; and Doctrine is evolved, amid statements which come home directly to the heart and conscience.

VII. 1. It is an excellent practice, at the earliest practicable moment to take a survey of the Services for the ensuing Sunday. This brings before the mind a vast number of objects; and one Divine seed is sure to germinate, where so many have been sown. Thus the heart becomes saturated with the subject of the next Sermon. And this we hold to be the first condition of successful writing,—namely, that the writer shall overflow with what he is about to discourse of. Books are sure to be consulted, as the days go by. Illustrations are sure to present themselves. The matter to be treated of becomes fully mastered before a single line is written.

2. And in writing, it is generally best to go right to the point, *at once*. Much is lost by roundabout approaches. The *intention* may be to anticipate objections, and to prepare the mind for what is to follow. The *effect* is invariably to blunt the edge of attention, or to defeat it entirely. Impolitic it obviously is; for at no instant is a man so attentively listened to, as when he first opens his lips. He should be careful therefore not to miss his opportunity. Half an hour is also too short a period, that any of it should be wasted.

3. And next, it is a great help to writing effectively, that, as soon as a man has made up his mind how he will treat a subject, he should write fast and fervently; from his heart rather than from his head. I mean that it is well to write off a Sermon at one, or at most two sittings. Let a man beware of freezing over repeated acts of composition. While he is curiously casting about for a better phrase, he is forgetting the precise thing which he wished to express. While he is pondering, another and yet another view of the subject unfolds itself; or some irrelevant thought intrudes and leads the pen astray. In the end, he grows confused as well as paralyzed; and his Sermon proves a failure. At best it can only become an accurate, perhaps a highly intellectual composition; but without ease, or fire, or freshness. The writer would gladly exchange it, when he gets into the pulpit, for the least pretensious sermon he ever dashed off with a moistened eye and a beating heart.

4. On the other hand, by writing freely and with fervour, in the way described, a man infallibly learns to write as if he were speaking. He hears his own voice as he proceeds; and by endeavouring to *see* his congregation before him, he never fails in earnestness and reality. In the delivery, his sermon will flow trippingly and naturally from the tongue, as it flowed freely and fervently from the pen. It becomes in fact, in the truest sense of the term, an extempore composition; and while it partakes so largely of the nature of an unpremeditated address, it will be found to have acquired most of the advantages of what is delivered without book, while it escapes all the evils which commonly attend such sermons.

5. But men are advised to correct their compositions, afterwards, with the utmost severity. Let them detect every redundancy of thought and expression. This will entail infinite labour, at first: for a lively fancy, a fluent style, and considerable knowledge of the subject are for ever betraying into unprofitable superfluities. If however men will but submit at first to the labour of pruning these away, and supplying the void by something which shall conduce to the object of their sermon, they will at last cure themselves of this fault.

6. Beginners are earnestly invited to accept the following word of advice relative to the pains to be taken for the pulpit: *always*

to do their best. Never suffer the contingency of a wet Sunday and a half empty Church,—the certain absence of the more intelligent members of your congregation,—or any similar cause, to induce you to write carelessly and preach a slovenly Sermon. Never permit yourself to regret that you should have spent five or six hours over a composition which was listened to by scarcely a score of rustics. Remember first, that there are Angels present in the congregation; and *Some One else,* where even 'two or three are gathered together:'—next, that if there had been but half of that congregation to listen to you, their number would have sufficed to save a guilty city. Then, consider that GOD may be pleased to accept your offering, as made *to Him,* and to reward you for your zeal in His service, by blessing that Sermon more than would have been expected had the Church been full:—further, that you are inevitably improving *yourself,* and doing your duty, every time you preach a good sermon,—whatever disregard to their own interests others may show. Above all, be sure that you will thus preserve that self-respect which is due to singleness of heart and simplicity of purpose.

Moreover, Sermon-writing is very much a habit. It is of prime importance therefore that the habit formed should be a good one. Spare no pains therefore at first. At the end of a few years, you will probably find four or five hours enough for writing a satisfactory address, to occupy in the delivery something short of half an hour. Seldom ought a discourse to be of greater length.

VIII. And this brings us to the consideration of a very large question; namely, the comparative merits of written and extempore addresses from the pulpit. Something must be hazarded on this much debated topic. And first,—What is *meant* by an 'extempore' Sermon?

Of course, an *unpremeditated* effusion is not the thing intended. The advocates of the extempore method, on the contrary, talk of writing out, getting by heart, and delivering without book. Others declare that the labour requisite for the preparation of a (so-called) extempore discourse, is two or three times as great as is required for one that is written. Let it be remarked, in passing, that if this calculation be correct,

a serious objection lies against extempore Sermons, at the outset: and that, so used, the epithet 'extempore' involves a serious fallacy.

What again is meant by a 'written' Sermon? The term need not surely denote what is *lifelessly read!*..... It is to be wished that truths so obvious were kept in mind, when this question is debated.

1. The advantages of speaking without book are extraordinary. The Preacher has the undivided use of his eye, on which the power of arresting attention so much depends. From what he notices in his auditory, he knows which point to press. He is at liberty to follow up an advantage. He *seems* more real than if he is observed to refer to a manuscript, and sometimes to turn its pages. His elocution will probably be more earnest and impressive. I say 'probably;' for this by no means follows. Some seem to imagine that because they can *talk about a text* for half an hour, or indeed, *for ever*,—without hesitation, and with strict adherence to a previously determined plan,—but in the most unimpressive manner imaginable,—that they can 'preach extempore!'..... Earnestness ought doubtless to be a characteristic feature of all unwritten discourses: and there is sure to be a naturalness in one who so speaks, which the most skilfully written Sermon will hardly ever enable its author to attain! This is perhaps as much as can be said for the style of Preaching called 'extempore.'

Its disadvantages are manifold, and of the gravest description. One, has been mentioned already; viz. the immense labour which it is said to involve. But,—Does not the extempore method much oftener prove an inducement to *idleness?* (Whether it may not sometimes *result* from this also, I forbear to inquire.) Does not the fatal facility with which the demands of the pulpit *may* be met, prove a strong temptation for the substitution of rhetoric in the place of Divinity? Is there no danger that prolonged appeals to the feelings, lifeless expansions of acknowledged truths, or random definitions, will take the place of calm expostulation, sound exposition, and truthful statement?

Let it be assumed, however, that there has been no lack of adequate preparation. A man is still dependent for the manner

in which he shall acquit himself, in a great degree, on the mood of the moment. However indisposed, he must there and then deliver himself fluently and impressively. To be led away from his subject, and sometimes quite to lose his way;—to omit something essential, or to be betrayed into saying something he had far better have left unsaid;—to overstate a doctrine, or to employ some expression which he would fain recal;—to have recourse to vain repetitions;—solemnly to deliver himself of a pulpit conventionality; or, in measured accents, to enunciate nothing, in order to conceal his secret embarrassment:—all these are among the most obvious inconveniences of the Sermons called extemporaneous. Not one of them, be it observed, attaches to the delivery of a written discourse.

A skilful speaker, doubtless, will learn to overcome most of these obstacles; but how many men have succeeded in overcoming them all? Take notice also, that although a plain affectionate address, based upon some easy text of Scripture, may be very successfully delivered extempore by a man blessed with a fluent utterance, and accustomed to public speaking,—yet, when the same man has to discourse on some high doctrine, or before an enlightened audience, he is observed invariably to have recourse *to his pen*. He forsakes his own principle in the hour of real pressure; or he runs a risk of shipwreck,—which is worse.

2. A *written* Sermon, on the contrary, may be made *exactly what its author pleases*. While revising it, he can reject not only whatever he disapproves, but everything which he does not think of value. The opportunity is far too precious to be trifled with; and he must get all the *nourishment* he can into the smallest compass. He has *leisure* to be brief, and he avails himself of it. Even an infelicitous expression he does not fail to remodel. The chances are, that some apt illustration strikes him while he is visiting, which he is careful to insert in the right place. Secure of his Sermon, he is able to give his undivided thoughts to the Sunday-school until the very last minute; and then give *his heart* to the Church Service. Does the prospect of what is to follow *never* interfere with the preliminary devotions of the extempore preacher?

Then further, the written discourse can be appealed to, if

necessary, after a long interval; which is impossible in the case of "Sermons which," (says Hooker) "*spend their life in their birth, and may have public audience but once.*" You are enabled not only to retain the result of laborious thought and patient inquiry; but to produce, if called upon, the very words which you delivered on any given occasion; as well as periodically to review yourself and ascertain your own progress. You learn to be ashamed of your first crude essays; or you are humbled by the discovery that you wrote with more fire and feeling *then* than *now*. It is well to know *the truth*, on whichever side it may lie.

Why, lastly, need a written Sermon be delivered with any want of earnestness? May not the art be worth acquiring of reading with life and energy? of preaching with only an occasional glance at the manuscript before us, and of turning the pages unperceived[a]?

3. A middle course, I admit, may sometimes be adopted with advantage. The commencement of a Sermon and an eloquent peroration may be prepared. A few notes will be all that a Preacher of ability will require to carry with him into the pulpit besides. This method seems especially suitable when a considerable portion of Scripture,—as a miracle or parable,—is to be expounded.

It is thought however, that with the exception of a good peroration, (which by an unpractised hand may seldom be safely dispensed with,) he who attempts to preach extempore will find himself assisted by written notes, exactly in proportion as they are brief. A single word should recal an entire division of the subject. *Sentences* written down are found to be both puzzling and unmanageable. Instead of helping the preacher, they disturb him,—like repeated pulls at his sleeve.

Gladly would we here dismiss the subject: but the relative advantages of written and extempore Sermons have been so

[a] A dissenting teacher in Bedfordshire enjoyed great popularity with his congregation, till on a certain day an unlucky thump on the cushion sent the papers from which he had been preaching, into every corner of the chapel. Up to that instant it had been assumed that the man spoke under the direct prompting of the Spirit. Great was the uproar and indignation which followed his detection. The impostor was dismissed with disgrace.

Take notice that this man *had imposed* on his congregation. Was the offence more heinous than his who, pretending to preach extempore, has, in point of fact, simply learnt a written Sermon by heart?

largely debated of late, that a few words must still be added. All that I have read has been in advocacy of the extempore method. If I here throw as much weight as I am fairly able into the opposite scale, it is because its advantages seem to me to have been hitherto inadequately stated.

1. "What do the men in the smock-frocks care about elegance, or know about exactness? Let them feel the edge of your words before they lose their sharpness by contact with paper. Every bit of art you throw into your composition, every grace that you bestow upon your rhetoric, removes you a step further from the comprehension of Nature's children upon the deal benches. What does your audience know of polish? Then why sit in your study and polish away at your sentences until you have rubbed all the rough biting edge off them[b]?"—So writes a recent anonymous essayist; whose words I quote, only because they fairly represent the plausible language of the day.

But I take leave to point out that there is an egregious fallacy in all this. For first,—"the men in the smock-frocks," however little they may seem to know or care about "elegance and exactness," are yet profoundly sensible of the difference between a well-worded discourse, where every expression is aptly chosen, —and a loose rambling effusion, verbose and unmethodical, in which the preacher proposed to himself no definite object, and from which the listener carries away no definite impression. It is simply *not true* that the effect of art is to sever between the preacher and the people,—who, by a false antithesis, are here styled 'Nature's children.' Would Wilkie's 'Blind fiddler,' or his 'Rent day' please Nature's children more, if there were less refinement in the colouring, less consummate skill in the composition of those pictures? What *ought* to be called "writing down a sentiment in the very shape in which it first presents itself to the imagination, and so preserving the exact image of it,"—*that* is styled by this writer, "polishing away," and "rubbing off all the rough biting edge of your sentences:" whereas the probability is that his (so-called) extempore sentences are deficient in nothing so much as that same "rough biting edge." And I must protest, once for all, against the absurdity of assuming that a man will be impressive, because,

[b] From a paper in the *Guardian*, N°. 644.

in speaking before a large audience on a difficult subject, he ventures to speak extempore. It will not help him, in my opinion, that he has rehearsed his sermon to himself twenty times. If metaphor may stand for argument,—Is there no danger of the spirit of a thought evaporating which is long entertained in the mind before delivery? What is a more effectual bar to naturalness than to have rehearsed to oneself beforehand, what one was going to say to somebody? Contrast the sharpness of the flintstones as they lie broken in the road, with those which have been rounded by the action of water. Now, I maintain that he who writes with freedom and with fervour, *as* he feels, and *when* he feels,—this man's words will preserve for ever that 'rough biting edge' which is inevitably rubbed off and polished away by the process of prolonged gestation.

Lastly, it is a simple fact that most Clergymen are without the gift of oratory. Is no allowance then to be made for natural inaptitude for *speaking* without book,—natural aptitude for *writing* forcibly and well? Read Sanderson's Sermons, and consider that this was the man who once broke down in repeating the LORD's Prayer. Tillotson and South found it equally impossible to preach extempore. There is not one in ten thousand who, like Burnet, could deliver himself of a Consecration sermon at a minute's notice. Who but he ever elicited applause from a congregation of lawyers when he turned his sandglass, in order to preach for a second hour [a]?

2. But, (we are told,)—We English are the only people who preach from written Sermons.—Let it be inquired, in reply, whether we do not also deem ourselves the only Church in the world which has retained the deposit in its purity? Are we conspicuous, as a Church and people, for erroneousness of doctrine and laxity of morals?—Again. May not a provincial *peculiarity* be allowed to us? Does it follow that our practice is reprehensible because it is peculiar to ourselves? I like the English method, among other reasons, *because it is English* [b].

[a] See an interesting article in the *Quarterly Review*, N°. 204.

[b] The practice was common in this country in the time of Erasmus: (.. "de chartâ concionari, id quod multi frigide faciunt in Angliâ.") Dean Colet, who died in 1519, complained of its prevalence. Richard Fitz-James, who was

3. But Dissenting teachers, (we are told,) do not preach from written sermons. Why should the Ministers of the Church of England require a species of aid which is dispensed with by Dissenters?—The rejoinder is obvious. Do we then desire to approximate to the ways of that body? Are Dissenters conspicuous for soundness of teaching and judiciousness of method? ... These arguments damage none so much as those who wield them.

4. But, (it is urged,)—Neither advocates in our Courts of Law, nor members of either House of Parliament, use written discourses. Why then Ministers of the Gospel?—The answer is so obvious that one is amazed at the simplicity which urges the objection. The House of God is neither a Law Court, nor a Debating society: and a Sermon is neither the defence of a prisoner, nor the cross examination of a witness: not an oration, nor a declamation, nor a reply to a speech. For the space of half an hour, at a given moment, in a sacred place, before a silent assembly,—our business is continuously to explain, admonish, encourage, reprove, exhort: and this, upon the most solemn of all subjects. Few things are so helpful to a speaker as some outward expression of sympathy, or the reverse: but this the preacher never gets.—Further, is it not notorious that Parliamentary orators *do* write out those speeches which they expect will be read with uncommon attention, or which they intend shall enunciate facts of peculiar difficulty and importance? Just as notorious is it that eminent pleaders are in the habit of writing out at length those addresses which they desire may be especially moving and impressive.—But the prime fallacy has yet to be pointed out. None but *orators* make orations in Parliament; and they, only when they please. None but lawyers of uncommon ability make prolonged addresses; and they, only occasionally. But *every* clergyman (so to speak) has to preach *twice every Sunday*. Is it reasonable to expect that every one in orders shall be an orator?

5. It has been further objected that the style of a written discourse differs from that of a spoken one; just as the English of books differs from the English of conversation.—But, (I

bishop of London from 1506 to 1522, preached from a book, at least in old age.—See a letter in the *Guardian*, N°. 647. p. 336.

reply,)—Which way is this objection intended to tell? No higher compliment, I thought, could be paid to an extempore preacher than to declare that you imagined he had been preaching from a written sermon! If it is meant that there is frequently a want of logical interdependence between the parts of what is so spoken, a freer use of colloquial phraseology, and what must be called a more undignified method,—then, one is at a loss to see the force of the argument when urged on behalf of extempore preaching. But if it is meant that there is more simplicity, freshness, and nature in such addresses,—then, I ask whether all that follows be not that greater pains ought to be taken to make our written discourses more simple, natural, and fresh?

To conclude. We should feel differently on this entire subject could we persuade ourselves, on the one hand, that the man who writes his Sermons, would inevitably become more impressive and edifying were he to adopt the extempore method; and, on the other hand, if we could hear the (so-called) extempore speaker declare upon his honour that the preparation of his effusions invariably costs him four or five hours. So long as a man is conscious of a fluent utterance, and of a large stock of effective commonplaces: above all, so long as he is conscious (as *who* is not?) that five minutes of concentrated attention will abundantly enable the mind to go over as large a field as the mouth shall care to preach over in half an hour;—*who* can listen to the advocates of the popular theory without suspicion? How far their practice is successful, has been already briefly considered. What may be the moral and intellectual state of their parishes, it would be well further to inquire. Nothing has been said of the general partiality of such persons to narrow views and almost sectarian teaching, as well as to a species of oratory which it may be as well not to characterize;—because I am unwilling to use language which might be thought harsh... I presume also that if written Sermons were generally delivered with more fluency and fervour, we should have heard less in disparagement of them.

With these remarks, the subject shall be dismissed. I am equally convinced that we should all cultivate the art of dilivering ourselves in public with fluency and propriety; and that

men newly ordained will do well invariably to *write* their Sermons. What shall be their ulterior practice, it will be for them hereafter to decide. In small, remote, neglected parishes,—before a mere handful of peasants who require to be taught the very elements of the Faith,—at the Workhouse, again, where the language *cannot* be too simple,—it would doubtless argue great want of tact in the preacher who should invariably persevere in the use of a written discourse; and extraordinary inability if he really could not acquit himself fairly well without one.

IX. Before passing on, let it be pointed out that in enumerating the advantages of written Sermons, no allusion has purposely been made to the facility which is thus afforded the preacher of availing himself of the same discourse a second time. Far indeed be it from me to condemn such a practice, as wrong: but it must be plainly declared that one should have a miserable opinion of that man's earnestness and reality, who made the reproduction of his sermons before the same congregation a rule, or even a frequent practice, instead of a rare and painful exception. It is impossible, in nine cases out of ten, to take up what was written years ago, without discovering in how many respects it has lost its appropriateness. The season is not the same; or the remarks do not fall in with the subject of our recent teaching; or the circumstances of the parish are changed. Subsequent study has taught us to take a different view of the subject, or given us a profounder insight into the text. Any how, it seems so artificial to try to feel over again what was felt when one wrote that concluding appeal; instead of giving utterance to one's present feelings: so unreal, deliberately to set about kindling as one kindled on that former occasion. How flatly too, if one resolves to preach it, does an old sermon generally seem to go off! One returns unrefreshed, unimpressed, secretly ashamed.—Let me be not misunderstood. In case of ill health, or under the distracting pressure of business, or when crushed by sudden calamity, or where three or four sermons have to be preached every week,—*in all such cases the remedy seems perfectly lawful:* but under ordinary circumstances, nothing but the uncommon felicity of a discourse seems to be a valid excuse for its reproduction. And,—I ask the question respectfully,—*Can* a sermon have been felicitous which, within a few years, is

capable of being listened to a second time without recognition? If its author escapes detection, do not certain rather humiliating considerations supervene?

X. One of the cases above supposed deserves separate notice. Those who are most severe in condemning the reproduction of old Sermons must be reminded that a parish priest who undertakes to provide two, perhaps three, addresses on Sunday; a week-day lecture, and it may be a Sermon at the workhouse; —that this man *cannot* compose discourses fast enough to meet such constantly recurring needs. So far from pretending that he should do so, it is presumed that the endeavour ought to be condemned as rash. Is he then driven to the necessity of drawing every week upon his manuscript stores? Such an alternative does not seem by any means inevitably to follow. A far more interesting course lies open to him.

1. Why should not a man who has seen fit to impose upon himself so large an amount of pulpit ministration, *vary* the style of his teaching? Let one of the Sermons, by all means, be a careful written discourse; (and it is a severe tax on a man's powers, to require him to *write* more than one sermon in the course of the week[a]:) but why should not the next be *an extempore exposition of Scripture?* Might not the practice be generally established of expounding, for half an hour, the first or the second lesson, immediately after the reading of it; such exposition being pronounced from the desk or lectern, in a plain, earnest style,—the comment following the repetition of one or more verses? No objection could be taken to the practice of introducing passages illustrative of the matter in hand, from printed books which the Preacher might have by his side. Nor can I imagine any method of public instruction which would be more edifying to the congregation. What an insight in this way would they obtain into Holy Scripture! what a salutary acquaintance with the teaching of the best Divines! How would the pastor's week-day studies be stimulated, and supplied with a purpose! What a vast increase of opportunities for conveying instruction would he enjoy! what a relief to all parties from the monotony of a perpetually recurring discourse!

[a] Bp. Buckeridge relates of Bp. Andrewes that he would be bold with himself and say, when he preached twice a-day at S. Giles' [Cripplegate, of which he was Vicar,] *he prated once.* (From his Funeral Sermon.)

2. At a third service, it is thought that a species of Catechetical teaching which is little practised might be introduced with great advantage. The homiletic element would prevail in it so largely that it might as well be described in this place as elsewhere; but perhaps it will be better to reserve this subject for the chapter on 'Catechizing.'

3. Then, may it not be expected that a man who has such large practice in pulpit ministrations will at last be able to deliver himself before *one* of his audiences without book? Or, if a connected homily prove for ever impracticable, surely a running commentary on select portions of the Gospel, might be achieved!—But indeed I am distinctly of opinion that the power of delivering even a connected homily,—in short, of preaching what might very well *pass for a Sermon,—is* attainable by nine men out of ten. Let it not be thought that I am unsaying here what I said before. Something different is spoken of.

When we speak of 'preaching a Sermon,' we mean the *eloquent* delivery of a *well composed* discourse; and to do this *extempore,* we hold to be among the rarest of gifts. But then, a man may retain the attention of an indulgent auditory without being *at all* eloquent! Why should not one who is familiar with his Bible,—furnished with a considerable store of Divinity,—and endowed with an animated manner,—deliver himself from the pulpit exactly as if he were talking? There seems no reason why he should not prove as interesting to a congregation as if he were explaining a portion of Scripture to an assembly of private friends. It is thought further, that if this man was known to have already preached one carefully prepared sermon in the usual way, his extempore endeavour, with all its faults, would be received with *indulgence,* (so to speak,) even by the well educated. And in the case I am supposing, there would be no need of a laborious peroration. Some such formula as Chrysostom employed at the end of his Homilies would be always applicable. "God give us grace to profit by these warnings, and to lay to heart these solemn words of His Apostle,—for Christ's sake! To Him, with the Father," &c.:—would not words to that effect, suffice as a conclusion? ..... It will be perceived that we are no longer speaking of *Preaching,*

properly so called. A remedy is suggested for him who has to produce several Sermons in the course of the week, and who (very properly) shrinks from attempting to *write* more than *one*. —Lastly, if two *must* be written, why should not each be only a quarter of an hour long?

4. It is of course allowable to derive hints to any extent from the writings of our best Divines. He who is forced to produce several discourses weekly will probably discover the wisdom at least of *kindling* his torch at another's altar. Even to read, and then recast, another man's sermon, seems perfectly fair; and ought to be a great saving of labour.

5. One other expedient shall be suggested which is not perhaps to be despised because it may never have been adopted. In many country churches, there is one of the three services,—that in the afternoon possibly,—which is scantily attended, and at which the parish priest would be glad of some substitute for a sermon. Might he not undertake, after reading the second Lesson, to explain, quite in a colloquial manner, a few hard texts which his parishioners might have suggested in the course of the previous week? This would require some learning, doubtless; and more judgment. But would not the variety be refreshing to all parties? Might it not be attempted, at all events, during the weeks of Advent and Lent? or from Trinity Sunday to Advent? or at least on Saints' Days?

By some such methods, it is presumed that the supposed difficulty might be triumphantly overcome.

But while deprecating the habitual reproduction of old sermons, we may not fail to remark that extempore preachers, no less than those who preach from a book, are exposed to the temptation of recurring to past discourses, and of repeating themselves. Nay, is it not to be apprehended that he who retains no written record of what he delivers, will be for ever going over the same ground, and unconsciously reproducing the flowers of his past oratory?

With this, I gladly pass on; remarking merely that the subject of Preaching is too often absurdly narrowed to the discussion of the relative merits of extempore and written Sermons: to the *manner*, rather than to the *matter* of discourse. This is a bad sign: for it argues a very mistaken view of the ordinance:

as if *to attract,* were the main object of the preacher: instead of to edify his people. Let S. Paul's Epistles to Timothy and Titus, or the Acts of the Apostles, be read through; and what is found *there* about the manner of preaching? Is not, on the contrary, a proud indifference on this head expressed in many places; while the most burning solicitude is manifested as to the *subject matter* of the discourse?

XI. That the great secret of impressing others is to be much impressed oneself, is one of those remarks which may be regarded as axiomatic. Nothing can ever atone for want of earnestness; and with it, no endeavours will probably ever be quite a failure. When the heart speaks, the heart is constrained to listen; and where one experiences strong emotion oneself, it is strange indeed if one does not produce some emotion in others.

But a beginner must be prepared for many failures: and perhaps he will find it a good plan to make a note of these, as they occur, on the cover of his sermon. The instant he returns from church, he will find it easy to record briefly what seemed to himself the cause of his recent want of success. This practice will further give him the habit of noticing, while he preaches, what words or phrases are unsuitable: what part of his method is ineffective. Strange indeed will it be, if one who is for ever aiming at perfection, does not, at last, improve.

XII. It is thought that many faults which an earnest beginner is prone to rebuke from the pulpit, may be more successfully dealt with elsewhere.—Reluctance to kneel and to respond on the part of the congregation, may be overcome by a few earnest words spoken in private: but many earnest words from the pulpit, have been powerless to produce the same result.—To complain of those who stay away from Church, in the sole hearing of those who have *come* thither, is surely not a sensible proceeding!—Excessive finery in dress, (a great vice in villages,) will not be diminished by any rebuke administered in public.—Where Dissent prevails, great discretion is required as to what is delivered on the subject before the congregation. And so, with respect to many other matters; with which moreover it is somewhat *unfair* to molest those whom they least concern.

That no personalities are allowable from the pulpit, common sense as well as the ordinary rules of good breeding sufficiently

declare. But then, he who is on the watch for opportunities of reproof and exhortation will find them abundantly supplied in the course of his expositions of Scripture. Remarks which, in this way, seem to come naturally, are less likely to create offence; and will be often better attended to, than when they form the actual subject of a sermon.

XIII. And this leads me to remark that if preachers are ever at a loss for a subject, they can never do amiss if they make choice of a Parable or a Miracle of our LORD. The exposition of so many verses affords opportunity for a large amount of Christian doctrine. Hearers are always interested, because they are both familiar with the words, and yet imperfectly acquainted with their teaching. The Preacher is not by any means the person least benefited, by the amount of study required. Let men be on their guard however against original views here; for they will infallibly repent of them in the end. There is quite enough to occupy half an hour if they will select from the mass of details a single circumstance; so as to bring one great lesson home to their auditory.

If time to prepare a sermon of this class is lacking, (and the parables or miracles may not be ventured on without preparation,)—it seems worth suggesting that an affectionate address on some ordinary Christian duty,—the fourth Commandment or the fifth,—can *never* come amiss. We are all perhaps apt to be too curious in our selection of subjects; forgetting that human nature is always the same; and that we are not called upon to say something new, but effectually to recommend to people's attention the things which are old.

At the same time, beginners may require reminding that in order to make large and familiar subjects interesting, and indeed practicable, they must be *narrowed*. The subject of Prayer (for instance) is too vast for a single discourse. One aspect of it is all that can be handled at one time[a]. So of Faith, Charity, Sin, Temptation, Repentance: so of each of the Ten Commandments: so of all large subjects.

XIV. Thus far then, we have been enumerating some of the ordinary means by which it is conceived that pulpit ministrations might be made more successful. They are safe and legitimate

[a] Consider S. Luke xviii. 1.

expedients, every one. The dramatic method, even in its most chastened form, is not unattended with danger. Striking anecdotes, even when related with good taste, (which is a rare phenomenon,) must be introduced sparingly. Startling sayings, (like those ascribed to the late Rowland Hill,) are among the most dangerous methods of awakening attention. Strange texts even, though allowable sometimes, seem to be a step in the wrong direction. Whatever borders, however remotely, on drollery,—every expedient for arousing the congregation, which owes its efficacy to the sense of incongruity which it excites,—is to be strenuously shunned! Far better to adopt the straightforward practice which prevailed till twenty years ago at Kerry in Montgomeryshire,—namely of sending round the sexton during sermon, shod with list slippers and armed with a hand-bell, in order to wake up the drowsy!..... There *is* such a thing as the 'dignity of the pulpit' to be maintained, although that phrase has been sadly abused as a cloke for lifeless orthodoxy combined with insufferable dulness.

Scarcely less objectionable, though of course it is a method which might be expected to find favour with a different class of persons, is the somewhat kindred practice of conciliating a congregation by habitually delivering delightful messages of heavenly comfort, ("Fear not little flock;") impassioned assurances of election to eternal life, ("I have graven thee on the palms of My hands;") and the like. One who so preaches will fill his church, no doubt: but what will become of such "wood, hay, stubble" in the great and terrible Day of the LORD?

The most obvious inconvenience of a system which has recourse to unlawful methods of awakening interest, is the difficulty of keeping interest awake. Next Sunday, if the customary spice is wanting, the dish is pronounced insipid. We have begun to bid for attention, and we must bid higher and higher. We shall have the mortification in the end to discover that our congregation come to church to be amused or flattered, not to be edified; and we shall probably have been paving the way for nothing so much as for Dissent.

XV. And here it must be pointed out that it is possible to over estimate the importance even of Sermons; which (as Hooker well remarks) "*are not* the only preaching which doth save

souls[a]." We preach CHRIST and Him crucified when we recite the 'Te Deum,' the Litany, the Creeds. *Him* also we preach in the Psalms, the Lessons, the Epistle and the Gospel; aye in the whole Service of His House. Recourse to such expedients as those above described, betrays an exaggerated view of this ordinance, and indicates a spirit which will infallibly conduct men in the end, although by a circuitous path, to the selfsame conclusions with the Puritans of old. "I say further," (exclaims Cartwright,) "that if there be any who, for fault either of utterance or memory, cannot preach except by reading that which he hath written,—*it is not convenient that he should be a minister of the Church*[b]." Let preaching have all honour; but let it subordinate duly, and never be looked upon as the great business of the sanctuary, the sole means of evangelizing a parish. In Puritan times, we learn that *la Préche* was a name for Protestantism. In more recent days, we have perhaps heard of Church-services abridged, or indecently hurried over, in order that the performance in the pulpit might commence. All such self-glorification is a dishonour put upon GOD; and an omen of nothing but ill to the spiritual life of a people. Indeed, it is a significant fact that with the increased attention recently bestowed upon Preaching, the outcry against the length of the Service has also been revived[c].

XVI. About Action in the pulpit, little need be said. I have seen a consummate preacher,—who scarcely moved his body, rarely raised his eyes, and never once raised his hand, produce an astonishing effect by the use which he made of his voice alone. It may reasonably be asked however whether to keep the body motionless throughout a sermon is not to forego part of the machinery which GOD has placed at man's disposal. In addressing the humbler classes certainly, a little action may on no account be dispensed with. Nature must after all be our guide; and *who* ever yet expostulated, entreated, warned, reproved,—without *some* corresponding gestures?

XVII. As for Manner, perhaps the best advice which can be offered to a young preacher is that he should be perfectly

[a] *Eccl. Pol.* V. vii. 86.

[b] *Ibid.* vii. 84.

[c] "It is too long, and by that means abridgeth preaching."—is one of the Puritan objections which Hooker combats. (V. vii. 125.)

natural. The mode of delivery which comes most naturally to him, is probably the best which he can adopt. Let him cure himself at once of awkward and ungraceful gestures, by all means; and beware of those faults which more than one judicious friend finds with his deportment. But on no account let him imitate another man. It is the sure way to make himself ridiculous; to provoke unkind remarks; and to fail in becoming someday a really effective preacher. I cannot but think that great earnestness will find expression in a style of oratory, which, however remote it may be from the ideal standard of grace and excellence, will yet be entitled to the highest praise of all; namely, that it will be entirely *successful.* Moreover, there is no function in which anything approaching to affectation is less tolerated; no function in the discharge of which mankind are more suspicious of unreality, than this. To speak therefore unhampered by rules; to be conscious of copying no model; to be remarkable for nothing so much as for earnestness and simplicity; to have one's manner even forgotten, (if so it might be,) in the impressiveness and solemnity of one's message: *this,* it may be thought, should be a prime object of desire with every one who undertakes the difficult and dangerous office of a Preacher.

XVIII. We have spoken of the various ways by which the Christian Pastor may make his sermons more effectual to interest and affect his flock. I will briefly notice some of his devices for filling his Church. How often is the complaint uttered that it is of no use preaching ever so well, for that so few are in Church to hear!

Now, besides that the congregation will infallibly increase if the sermons are interesting, let it be pointed out that the true way to bring people to Church on Sunday, is to visit them frequently during the week. If any one with an empty Church would submit to the labour of going from house to house with a view to ascertaining the precise reason why each individual keeps away; would invite, entreat, exhort, remonstrate from door to door, exacting a promise from one, and sparing no pains to remove the obstacle which stands in the way of another;—his perplexity will soon be how to find room for his congregation.

True, that their attendance will fall off, unless it be kept up by constant vigilance, until a deliberate *habit* of Church-going has been established. Moreover, it may not be practicable to go round as often as necessary; and a Pastor may have much to say to those whose presence he may yet find himself reckoning upon in vain. Very valuable therefore with this view, may be the periodical expedient of announcing a special Sermon. On the last evening of the Year,—after Harvest,—during national calamity or rejoicing,—on the Feast-day,—the annual meeting for the Propagation of the Gospel,—the anniversary of the Benefit-clubs of the parish: on all such rare occasions, if it be made known that a sermon will be preached in the evening,—I believe a full Church may generally be reckoned upon.

And then, there are certain *seasons of Revival,* (so to speak,) of which an anxious Pastor fails not to take advantage. He announces the intended subject of his Advent Sermons, or proposes a series for the solemn season of Lent: and he takes care that these subjects shall be attractive, and not commonplace. Moreover he is careful to vary them from year to year. This practice has become so general of late, that it requires no more than a passing allusion. The daily addresses throughout Holy week, on topics connected with that solemn season, often bring people to Church who will not come on Sunday. Thus Lent may become an occasion for awakening the slumbering life in many hearts, and deserves to be reckoned among the most precious of Ministerial opportunities.—It is also worth considering whether sometimes the subject of next Sunday's sermon might not be announced beforehand; and also whether, to a far greater extent than is at present customary, sermons might not be preached to distinct classes of one's congregation;—the little children,—the young women,—the young men,—the parents. Surely in towns where they form so large a class, *domestic servants* should occasionally have a sermon addressed to themselves. Very obvious is the advantage of such concentration of purpose.

XIX. And thus far of difficulties in connection with the pulpit. Are there no dangers also to be guarded against? A very few words must suffice here.

Do not be so weak,—(I am now addressing *young* preachers,)—

Never be so vain or so weak as to endeavour to ascertain, in the course of your subsequent visiting, what was thought of your last Sunday's sermon. Nothing but mischief can result. If you suffer it to be suspected that you are anxious for applause, you expose yourself to the annoyance of having your discourses continually canvassed in your presence. By accepting the people's praise, you are tacitly constituting *them* your judges: and if, on the contrary, any have been displeased, the complimentary style will be immediately exchanged for one of qualified approval,—which may provoke an unprofitable, as well as most undignified discussion. No. Let the acceptableness of your pulpit ministrations, finding spontaneous utterance, fill your heart with joy,—not unmingled with deep gratitude to GOD: but *never* ask questions, direct or indirect, on the subject. Stop your ears resolutely to praise. It is seldom bestowed with discernment, and can scarcely ever fail to mislead.

It would effectually cure a man of conceit, could he but hear the laudatory remarks of his own admirers when discourses which he would have been utterly ashamed to deliver, happen to be the subject of conversation. The truth is, the humbler sort of persons are not competent to criticize. They will praise what is theatrical and bombastic. They will praise what is maudlin and sentimental. They will praise what they do not quite understand,—*because* they do not quite understand it. Wholesome and unwholesome enjoys their commendation alike. They will call both 'beautiful.' The *test* of the goodness of the diet must after all be the slow and steady *growth*, the unmistakable vigorous *health* of those who partake of it. Let us resolve to admit no other test but this!

XX. I have reserved for my last suggestion, by far the most important of all. It is a solemn matter, and one which shall be left unadorned,—prefaced only with the declaration that it is believed to be *the* secret of a successful Ministry, as well in the pulpit as out of it. I allude to the need of Prayer for a blessing on one's endeavours. With earnest prayer, dumb lips might safely be entrusted with the care of a parish: without it, though a man spoke with the tongue of Angels, one would distrust the soundness of his work.—Nay, in the very composition of Sermons, who shall doubt that we all have far more need of prayer,

than by our practice we show that we imagine? To believe and to tremble, describes the faith of devils. Intellectually to apprehend the meaning of Holy Scripture, yet to fail in appreciating its constraining power: accurately to set forth a portion of sacred doctrine, yet to be wholly wanting in that living earnestness of language which shall make it powerful to arouse, affect, persuade: to have preached eloquently, yet not to have spoken to the heart and conscience of a single person in Church: —all these seem to be the dreary consequences of having had recourse to every means of help *but one;* and that one, beyond all doubt, the most important.

XXI. In conclusion, let it never be forgotten that neither the fulness of the Church, nor the popularity of the Preacher, nor the attentiveness of the congregation,—may be regarded as any proof of a successful Ministry. In a certain degraded rural district, the Clergyman, (a man of high gifts,) related with surprise and sorrow how marvellously the conduct of the people *in* church contrasted with their behaviour out of doors. They would stand up, and fasten their eyes upon him: lean their elbows on the tops of the pews, and look as if they were devouring every word he delivered. But it might as well have been "a very lovely song of one that hath a pleasant voice, and playeth well on an instrument: for they hear the words, but they do them not[a]."

Is it indeed any wonder that an earnest and impassioned manner, an interesting address, novel thoughts strikingly and clearly put,—(phenomena to which the daily agricultural life is unaccustomed!),—should arouse attention in a very high degree, and elicit a full measure of applause? May not such Sermons be looked upon by the people in the light of a Sunday *Entertainment?* ..... It has seemed to me sometimes a prime device of the Enemy thus to get the people to crane over the tops of the pews, and look as if they were lost in interest; in order, if possible, to divert the Preacher's attention from the facts of the case, and to defeat his vigilance. If he will but be weak enough to accept such homage in lieu of obedience; if he can but be got to think that his work is in a manner done, when he descends the pulpit stairs; a great point, clearly, will have been achieved. No. One only test would I admit;

[a] Ezek. xxxiii 32.

one only proof that a blessing is attending our endeavours: I mean, *the increase of holy living among the people.*

With these remarks, the subject of Preaching may be dismissed..... What need to add, that unless a Pastor's daily life and conversation be in conformity with his Sermons, and afford a perpetual commentary upon them, all the preaching in the world will be in vain?

CHAPTER VI.

ON PASTORAL VISITING.

PART I.—PASTORAL VISITS IN TIME OF SICKNESS.

That I should know how to speak a word in season to him that is weary.

Ἠσθένησα, καὶ ἐπεσκέψαθέ με.

SHOULD one approach the subject of Pastoral Visiting by dwelling on its difficulties, or by adverting to its privileges? A very difficult function of our office, it doubtless is: and why? Because it is least of all susceptible of being reduced to rule, and performed on system. The pastoral visit throws the Shepherd of souls on his own resources; and is the occasion of his feeling oftenest at fault. Yet does it seem preferable to call attention to the privileges which attend it: for some insight into these will make the labour attractive, and quicken exertion.

The subject divides itself into two heads: (1) Visits which are paid to the Sick, and (2) Visits which are paid to persons in Health. Some remarks on the second, (which is perhaps the *most* difficult department of pastoral work,) shall be reserved for the end. At present, let it be only stated that the efficacy of visits paid during sickness, depends in great measure on the amount of previous intercourse which has subsisted between the parties. Occasionally, of course, there will have subsisted nearly *none*. And this very supposition, (which is unfortunately but too reasonable,) suggests the first topic on which I desire to dwell: namely,—

1. The preciousness of the opportunity which sickness affords

to the shepherd of souls. Let me be understood in what follows, to speak with special reference to an ordinary *country* cure: for indeed the strictly pastoral relationship well nigh disappears in a crowded town, where the flock defies arithmetic, and is for ever shifting.

One should perhaps notice here the crotchet of those who hesitate to visit, unless they have been first sent for. They probably find their warrant for this, in the rubric which directs that "notice shall be given to the Minister when any person is sick." But such rubricians are surely more punctilious than intelligent. It has been considerately ruled that the duty of apprising the Minister shall rest with the friends of the sick: but is it to be thought that the intention of this was to debar us from discovering such cases for ourselves? Deacons are even admonished that "it pertaineth to their office . . . *to search* for the sick." To inquire curiously into the meaning of a rubric, when Nature herself decides the question, seems to belong to the worst form of trifling.

You have lost no time then in obtaining access to the narrow chamber; and your promptitude is taken in good part by all. But to no one is the occasion so full of interest as to yourself, who have perhaps long desired to talk seriously to this very individual. Even if it be not he, but another of the family, about whom you have felt anxious, still, your opportunity has at last arrived. You have a sufficient reason for calling oftener, and at less seasonable hours, than would else have been expedient. You may, if you please, address a few serious words to any of the household; and it will be your own fault if the reproach of officiousness can be justly fastened upon you.

But your main business is with the sufferer: and how rare an opportunity has God at last thrown in your way! Confined to that bed; enfeebled by suffering; humbled by the sense of need; awestruck, it may be, by the conviction that life itself is held on a most frail tenure: how open becomes that heart to discourse which in days of health would not have been tolerated! Escape is impossible from the things which belong to the sick person's peace; but escape is not desired. Your poor endeavours are even over-appreciated. Your most commonplace remarks do not pass unapproved. Let it be only suggested that by a little

painstaking those endeavours may merit a better epithet than "poor:" those remarks, without being farfetched, need not yet be "commonplace." And this humble attempt to assist others, in a department where the writer has most felt the need of teaching, may be excused, if it aims at nothing more than furthering such an object.

In handling this confessedly difficult subject on paper, we shall perhaps do well at the outset, to obtain an answer to this preliminary question,—*What do we propose to ourselves* when we visit the Sick?

I answer,—We propose, above all things, to guide the thoughts up to GOD, from whose Right Hand this visitation has proceeded. If there has been previously a godly life, our Ministry will be one of consolation; joined with faithful endeavours to remind the sufferer of the purposes for which this sickness may have been sent. If there has been grievous sin, we shall strive to be instrumental in bringing about repentance. If carelessness, we shall hope to see the beginnings of a serious mind. Under any circumstances, what we propose in ministering to this sick soul, is to guide his thoughts up to Him whose servants we are; to establish a habit of prayer; to induce him to take a secret retrospect of his past life, and to judge himself, that he "be not judged of the LORD." If the Cup of Blessing has never yet been partaken of, we consider that such an opportunity has now arrived as will probably never present itself again. We shall, in the end, either see this sufferer get abroad again; or we shall have to read the Burial Service over his lifeless body. We desire therefore, above all things, that if he survives, he may look back on this painful season with gratitude and joy; and from it, date the beginning of a better life. But if he die, our heart's prayer is that the man may depart in peace, with a good hope, based upon a living Faith in the merits of his REDEEMER. With such aims and desires, and with none other, do we approach the sick. Or, if we carry with us yet another prevailing sentiment, it is the profound conviction that the work before us must be *not ours*, but the LORD's.

2. It must next be urged, that the Church having provided a manual to be used in 'the Visitation of the Sick,' it is the duty of her Ministers to use it. Obvious as this may appear, it

requires to be stated; because, from taking unbounded liberties with the Service, it is but a step to neglect it altogether,—as the experience of too many, we fear, has proved. Availing themselves of their supposed "gift of Prayer," (which is evidently one of the most ordinary things in the world,) it is not unusual with some to substitute extempore effusions for the devotions prescribed: while others are known to paraphrase, interlard, simplify, and in other strange ways to alter the actual Service. Nearly every one, in short, deems himself superior to the Service for the Visitation of the Sick; and at liberty to improve upon it to an unlimited extent. Some, evidently think themselves superior to it altogether.

It must be conceded that the Church allows considerable license in this behalf. The lxviiith Canon provides that a minister shall "instruct and comfort" the "dangerously sick" "in their distress, according to the order of the Communion Book, *if he be no Preacher:* or, if he be a Preacher, then *as he shall think most needful and convenient.*" Let the rubrics be considered, and it will be felt that nowhere are we left so free as here. And yet, I discover no encouragement for that unbounded license which is sometimes so coolly claimed. Systematic disuse of the Service seems to be even forbidden[a].

Do you then really think, (says one), that a sick person is to be approached three or four times a week *in the selfsame form of words?* Truly, we see no reason why he should not. The daily Service for persons *in health* admits of little variety. Why should the devotions of *the sick* be conducted on the very opposite plan? Are men at such a time more capable of making an effort to understand what is said to them? Do their needs continually vary? Or is the Service badly contrived?

To the writer, it seems one of the most beautiful in the Prayer Book; while inquiry shows that it is perhaps the most carefully revised of all. Nor have we ever used it under novel circumstances, without being struck by its surprising aptitude,—its *invariable* fitness and propriety. How well it suits the needs of old and young persons of either sex, and of every grade,—those whom we have often visited before, and those whom we visit for the first time;—must have struck all who are engaged

[a] See Canon xxxviii.

in the Pastoral Office. Suppose yourself suddenly called upon to visit some dying outcast, who makes no secret of what has been her unholy trade; or, on the other hand, let it be some grave Divine who asks your prayers: be requested to discharge your office in a workhouse, or in the ceremonious sleeping-chambers of the great; in every case, I say, this Service will be found to be *equally* appropriate. It is quite a relief, as the well known words flow forth in familiar cadence, to perceive how *entirely* suitable they are. Let me plainly declare, that it has always seemed to me to be the very best and wisest "form of sound words" which could have been possibly devised.

I am not however about to propose a servile adherence to it from end to end. The Exhortation is clearly only meant for general guidance. The Creed is not *intended* for constant use. The Absolution and the Collect are emphatically occasional. Even the Psalm, (although it has recommended itself for ages to East and West,) may sometimes, it is thought, be exchanged for one of a more penitential character, as the 51st; or for a shorter one, as the 130th; or for one less severe, as the 23rd; or for one expressive of praise, as the 145th. Even, for variety sake, one of the two Psalms in the Burial Service might be substituted. But the prescribed form,—from the first words of it, down to the end of the prayer, "Hear us, Almighty and most merciful GOD and SAVIOUR;" and again, from the words, "O SAVIOUR of the World," down to the end of the Service,—would, it is apprehended, be deviated from with manifest disadvantage.

Whatever license we may allow ourselves, we shall yet surely feel it our duty to adhere closely to the *tone and spirit* of the appointed Service. That we shall find our wisdom therein, may not be doubted. Thus, the absence of anything like a prayer *for the sick man's recovery*, should dissuade us from too readily pursuing an opposite course in any petitions we may offer on his behalf[a]. The introduction of the Creed at such a time, though we may deem it sufficient once to have obtained express assent to it,—

[a] It is worth observing that "when any desire the prayers of the Congregation," we do but pray that they may have 'comfort and relief;' 'patience under their sufferings;' and 'a happy issue out of all their afflictions.' A conditional petition in the Collect at the Communion of the Sick is the nearest approach in our book to a prayer for recovery. See above, pp. 114–5.

may well set us on considering whether we are sufficiently careful to bring before the sick and dying the chief doctrines of the Faith.

And perhaps in expanding one or two of these great verities, as opportunity may serve, we shall find our own most profitable employment.—Granting that in place of the Exhortation, we may reasonably substitute words of our own, it will yet be the part of wisdom to avail ourselves of the hints therein supplied, and to shape our own remarks accordingly. Thus, since the teaching of Hebrews xii. relative to the chastisement of sickness not only occupies a prominent place in the Curate's Exhortation, but also forms the subject of the Epistle for the Communion of the Sick, shall we not avail ourselves of such guidance; in humble confidence that wiser men than ourselves made choice of these few topics of discourse out of the vast multitude which must have presented themselves?

The first thing to be done, with a view to Pastoral completeness, is to get so much of the Service as was just now indicated, *thoroughly* by heart. Nothing so flat and formal on such occasions, (and therefore so much to be avoided,) as the production of a book, and the tacit confession that one is dependent on it: to say nothing of the inconvenience, if one happens to come unprovided, or if the chamber be dark. For this reason, he who visits the Sick is recommended to store his memory with several appropriate collects, psalms, passages of Scripture; which he may, at a moment's notice, deliver with *perfect* fluency and accuracy. Men must experience, to be fully aware of, the difference between ministering after this fashion,—requiring neither Prayer Book nor Bible, candle nor kneeling-cushion; —and exacting all, as the condition of opening one's lips. Nothing is so common as to be requested to read a psalm, or a short portion of Scripture, before leaving a dwelling: and how great an advantage is his, who is able to comply, requiring nothing but attention and silence!

As the necessary preliminary to enjoying this facility, men should note at leisure which psalms, collects, or portions of Scripture, seem specially suited to the needs of the Sick. There may not be the least hesitation or difficulty when we are called upon to read or pray. The well furnished Scribe should be able

at once to produce from his treasures "things new and old;" the very things which are suitable for the present case.—The beauty of the "prayer for a sick child," at the end of the Office, can escape none: nor the value of the three other important prayers with which it concludes.

3. How then about extempore Prayer? in other words,—To what extent are we warranted in offering up our own unaided petitions on behalf of the Sick? Now, without pretending to dictate on a subject where considerable diversity of opinion exists,—it may be conceded that to *some* extent, doubtless, it is allowable so to pray; while we maintain that a man will do wisely to avail himself of the license sparingly. Although discouraging it in others, and checking any propensity to it in ourselves, (as pregnant with many evils, and apparently productive of little good,) we shall yet feel that when a special infirmity has been complained of; some definite ground of anxiety expressed; or a desire excited, for which no collect provides a suitable expression; we are at liberty in a few brief petitions, to give reverential utterance to our feelings. How acceptable such words generally prove, all know. At the same time, it is clearly not so much the *quantity* of what is uttered on such occasions, as the *quality* of it, which affects with pleasure. It is often enough to have heard the heart's desire made the subject of *one* strong petition, distinctly offered up to the throne of Grace, in the Name and for the sake of Him who gave Himself for us.

Need it be added that it is a great gain if others of the household can be persuaded habitually to be present at our ministrations to the Sick, and to join us in our prayers? Only in particular cases will anything be gained by being quite alone with a sick person. Sickness and death are often sent into a family for the sake of the healthy who survive.

4. It follows to offer a few remarks on an important rubric:—"Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power."

And further on,—"Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him, (if he humbly and heartily desire it,) after this sort." Much of this presents no difficulty. That sickness is a fit season for the reconciliation of those whom some ancient grudge keeps asunder,—all will allow: and we may on no account omit to urge the duty of forgiveness, specially on those who lie under GOD'S heavy hand. Pious resolutions again, may well be recommended; and the faithful performance of what was then in a manner vowed to the Almighty, is to be urged as a solemn duty, if health be restored. All this is obvious and easy.—But the other questions here opened up, have led to not a little diversity of opinion and of practice.

It seems that two extreme courses have here to be avoided: the one, a morbid unwillingness to approach the subject of Sin, —which is nothing less than a shrinking from our plain duty, and a betrayal of a part of our trust; the other, an inquisitorial officiousness, an inclination to pry into the secrets of another man's breast,—which is as alien to our office, as it is abhorrent to the spirit of our Christian calling. The first, expresses itself in terms of discouragement; or in actual rejections of proffered confidence. The second, in prurient inquiries, and even in indiscreet solicitations. *That,* (which is often found combined with exceeding candour, probity, and good sense, together with great kindness of heart,) is the vice of a secular spirit, the tendency of men advanced in life, who have been brought up in a somewhat lax and careless school. *This,* is chiefly the error of young and inexperienced men, who are so unfortunate as to have picked up a notion that the teaching of Rome represents the teaching of the Church Catholic; who know but little of the mind of the Prayer Book, and less of themselves. Their folly and indiscretion provokes one so largely, that it is feared one may undervalue their good intentions and their zeal.

As for *how* the rubrics just now recited are to be complied with, it must manifestly be decided by circumstances,—as, the age, sex, condition, temper of mind, of the sick person; and the probable duration of his sickness. Again, by the age and attainments of the Priest; his knowledge of the sufferer, and the

degree of confidence which may subsist between the parties. Hence, it is impossible to do more than offer a few general hints. He who has ever so little practical acquaintance with this matter is aware that talking about it is a very different thing from practically dealing with the phenomena as they arise.

It is thought, however, that in ordinary cases:—by which is meant cases where the life has neither been exemplary, nor yet notoriously wicked; where our visits are acceptable; and the disorder not such as to obscure the intellect, or to distract the attention:—we may at first safely make our conversation turn on the exceeding sinfulness of Sin; the tremendous price which Divine Love paid for our Redemption, best declaring the largeness of our debt. And this too may be profitably dwelt upon; together with the conditions under which alone we can have a saving interest in what CHRIST thus did for us,—namely, sincere *Repentance* and a living *Faith.* (For how prone are men to imagine that a barren profession of their belief, joined to a feverish confidence in their acceptance with GOD, secures their passage to the skies!)

Still following the guidance of the Prayer Book, we cannot do better, it is presumed, (if time allow,) than expound, in a popular way, the Articles of the Belief; obtaining the frequent assent of the sick person.

We may go on, probably, to explain that although *the letter* of certain of GOD's Commandments may never have been broken, yet *he* must be a bold man who will not fear lest, at some time or other of his life, he may have grievously offended against them all. And the Ten Commandments thus explained, might well form successive heads of suggestive teaching; the avowed purpose being, to help the sick person in the work of self-examination..... I am persuaded that *suggestion,*—made with perfect truthfulness and simplicity, but at the same time wholly pure and inoffensive in its expression,—is capable of effecting (under GOD) all that we can desire in this behalf. To *interrogations,*—(Did you ever, &c.?) we are utterly opposed. And it is presumed that "all that we can desire," is that the object of our ministrations should "*repent him truly of his sins.*"

But it is objected, that men are often so dense, and their

consciences so blunted, that they are impenetrable to convictions of sin: and require to be very searchingly dealt with. Moreover, that they show a singular inaptitude, or disinclination to confess their sins. And sometimes it is said that they seem hardly to be aware of their own guilt.—To all this we have something to reply.

Let it be asked,—Have not those who so complain, some one or more definite, and somewhat *extraordinary* cases in their eye? We must all be agreed that if called upon to visit a notorious drunkard, Sabbath-breaker, or adulterer, our talk will be *altogether* different from that which we should address to a young creature slowly fading away in consumption. We may be as plain as we will with the sturdy sinner,—so that we be not harsh or unkind.—But then further,—Are men quite sure that to no fault of *their own*, is to be attributed that seeming dislike of anything like confidential intercourse, of which they complain? Some, by reason of the secularity of their lives, their unconciliatory or forbidding manners, or again their indiscreet communicativeness, may be persuaded that they will never be trusted with the secrets of another man's breast. While others, possessing neither ripeness of age nor maturity of judgment, should not *expect* such confidence.—Lastly,—Of what sort have a man's *pulpit ministrations* been? Have they been serious and searching? ..... I believe that a man of discretion, who resides among his people, and has earned their esteem and love, will find in them *no reluctance at all* to impart to him, either their temporal griefs, or their spiritual sorrows. Nay, it may rather be apprehended lest he should find himself even unduly burthened with their confidence, and made the depository of too many of their secrets.

In all that precedes, it has been assumed that wherever confidence is reposed, and a disposition shown, on one side, to solicit spiritual advice, there will be no lack of ability on the other, to bestow it. The question however arises,—*Are* men always competent to minister to a mind diseased, and to reply to the questionings of an unquiet conscience? I proceed to discuss this question a little particularly.

5. It is sometimes lamented by persons whose opinions one always respects,—that our Clergy receive no systematic in-

struction in *the art* of examining the conscience. Partly, in connexion with the case of those who seek for "the benefit of absolution" before coming to Holy Communion,—partly, in connexion with ministrations to the sick and dying,—such regrets are expressed. In truth, except with reference to an extraordinary occasion, I would not discuss the opinion: for it must be plain to any man of common sense and honesty, that to the whole system of auricular confession, whether constant or periodical, the Church of England stands utterly opposed.

Let me not speak hesitatingly on this subject; nor avow with a faltering voice an opinion I hold strongly. Altogether unable am I to concur in the opinion that systematic training in any part of the casuistry of the Confessional; or even, that systematic instruction of whatever kind, in the art of examining any conscience, *except one's own*;—is to be wished for, on the part of our Clergy generally. I do not forget the sad consequences which might ensue from the utterly unskilful,—rather, the utterly *unfaithful*,—treatment of a diseased conscience. It is impossible moreover to overlook the circumstance that very many Clergymen, simply from want of tact and ability, would probably acquit themselves in a highly unsatisfactory manner, (at least in their own estimation,) if they were suddenly called upon to attend the sick bed of one who "felt his conscience troubled with any weighty matter." But no such considerations are sufficient to outweigh the conviction entertained of the evils which would arise from the recognized admission of any part of that detestable system which has borne such deadly fruit in the Church of Rome. How fully we realize the necessity of a far greater amount of preparation for the Pastoral Office than our clergy at present enjoy, has been sufficiently declared. But we feel no solicitude that they should receive definite instruction in *this* department. It is even thought better to mark the exceptional character of such cases, by *not* providing scientifically for them.

What then is contemplated? That the acutest form of spiritual suffering,—the sick soul in its hour of greatest need,—shall be left to the care of an unpractised and unskilful hand?

I answer,—*Much* practice in this matter, the priest of an

ordinary parish who minds his own business and acts in conformity with the teaching of the Church of England, *cannot* have. And next,—No system taught in outline could possibly make a beginner *skilful*. By earnest prayer for GOD'S help and guidance: by occasional meditation on the subject: by habitual observation of others' characters, and a most inquisitive inquiry into the windings and doublings of his own:—by all such obvious and ordinary methods it is wished that every Clergyman should prepare himself for what, when it comes in its fullest shape, he will find a sore trial. And with this amount of preparation, the present writer would be content to leave a sensible man of mature age, generally learned and experienced, to deal with any case which might present itself in the course of his regular duty. I would rather a thousand times throw such an one on his own resources, and force him to act according to the suggesting guidance of his own anxious heart and sympathizing conscience, than furnish him at the outset of his career with an artificial system of rules, and send him, so hampered and trammelled, into the presence of a soul in its agony.

For,—(the question may fairly be asked,)—Does not this solicitude about the art of dealing with unquiet consciences, arise out of a mistaken view of what is required of the physician of souls? Is it his office to probe the hearts of those who come to him "to open their grief?" Is it not rather,—to lend a patient, yet most incurious ear, (the reverse of *inquisitive*, I mean,) to the history of what does so weigh down a fellow sinner: by soothing words to calm his agitated spirit, if he seem unduly miserable: or if, (a far more probable supposition,) he shows himself unaware of the largeness of his misery,—glossing, and palliating, and as it were half explaining his offence away,—by calm and friendly speech to remind him that not *Man*, but GOD is his judge: and that not unto *us*, but unto the Searcher of hearts, he is, in reality confessing his sin? Above all things, in silence and in love *to listen*:—next, if need be, with a faithful yet merciful hand, (faithful, as remembering whose ambassadors we are: merciful, as remembering our own exceeding unworthiness;) to touch the sore which has thus been brought to light; yet not with

judicial inquisitiveness, (God forbid!) as having for our object the eliciting of one additional detail; but with brotherly sympathy rather, as supremely anxious to minister "such ghostly counsel, advice, and comfort," that the conscience of the other "may be relieved[a]:"—then, (if questioned,) according to the best of our ability to resolve any doubts or inquiries which may be proposed to us:—lastly, as far as possible, to put all that has taken place clean away; observing silence concerning every particular, profound as the silence of the grave:—*this* seems to represent, in the main, our duty in this difficult department of Pastoral responsibility. And I see no part of it which a man of discretion and intelligence, furnished with an ordinary amount of theological learning, and who has had a fair share of parochial experience, (who, therefore, in *no* sense can be called a novice,)—may not hope to discharge with sufficient success.

6. It will be noticed that nothing has been said hitherto on the subject of *Absolution*. It is because Absolution is not a necessary concomitant of Confession. There may have been an unburthening of the conscience, because it could no longer endure its load. It does not follow that there shall exist a wound as well[b], whereof the excessive smart shall need a salve.

The Prayer Book,—(and we acknowledge no other guide in this behalf,)—indicates two courses as open to one troubled in conscience. First, he is expected to practise self-examination, and confession to Almighty God, with full purpose of amendment of life: performing acts of restitution, reconciliation, and forgiveness, if need be.—Next, "if there be any who by this means *cannot quiet his own conscience*, but requireth *further comfort or counsel*,"—that man is invited to resort to a discreet and learned Minister, and to *open his grief:* it being for the other to employ the ministry of God's Word, "together with ghostly counsel and advice, to the quieting of his conscience."—A third case is supposed: *that*, namely, of a sick man who "*feels his conscience troubled with any weighty matter.*" Let this be apparent to the Minister, and it becomes his duty "to move the sick man to make a special confession of his sins."—But, in both the

[a] Exhortation in Prayer Book of 1549. [b] "Nudet *vulnus*."

last-named cases, Absolution is not indicated as the inevitable correlative of Confession. On the contrary. In one, it is mentioned among the several consolations which a Minister is privileged to offer: in the other, it seems to be implied that unless the sick person do "*humbly and heartily desire it*," the formal act of Absolution is not to be proposed to his acceptance at all. And it cannot be necessary to explain that Absolution, according to the doctrine of the Church Catholic, is but a *Ministerial* act,—not *judicial*, as the Council of Trent pretends. That GOD will indeed ratify in Heaven the just sentence pronounced by His Ambassador on Earth, we nothing doubt: and that "Our LORD JESUS CHRIST hath left power to His Church to absolve all sinners who truly repent and believe in Him,"—is certain, because it is written in the Word of GOD. But the Church for 1200 years knew of no form of Absolution but that *of prayer:* prayer that *GOD would show mercy*. And even when, having 'left her first love,' she put forth the indicative or authoritative form, (the same which appears, somewhat modified, in our own Service for the Visitation of the Sick,)—she is found to have prayed that GOD would *forgive*,—even while she records the power of His Church to *absolve*,—the sinner who truly repents and believes in Him. It is not until the leprosy of the soul *has been healed*, that the power of the keys, (as it is called,) begins. The bystanders may "loose" Lazarus, "bound hand and foot with grave clothes,"—"loose him, and let him go," (S. John xi. 44);—but this cannot be until the powerful voice of CHRIST Himself has broken asunder the bands of spiritual Death.—And thus much for private Confession and Absolution.

7. It follows to say a few words concerning the Communion of the Sick;—than which, few ministerial acts require more skill, in the practical details which it involves. So reverently to officiate, that the homeliness of every external arrangement shall be forgotten in the solemnity of the Service: so skilfully to manipulate, that there shall be no distraction, no accident; and that the sick man shall be able both to see and hear all that is transacted and said: so to place oneself, to modulate one's voice and to regulate one's movements, that *his* convenience may be considered throughout:—all this is not so easy

as it seems.—The present writer has found it desirable *to kneel throughout* the Office. He does not venture to say more than that this method will be found attended by many advantages, and is liable to no inconvenience,—except that it is rather fatiguing.—It is well that a minister should go provided with everything he can possibly require for the due celebration of the Sacrament,—and this, for obvious reasons.—As for what is to be *said* at the Communion of the Sick, it is manifest that this is rigidly prescribed: and yet, it may be *indispensable* to shorten the Service, on certain distressing occasions,—for which contingency a man should be prepared, in order that he may act promptly, and in a seemly and reverent manner.

8. There are certain visits which we pay,—(and perhaps they are the most numerous of all,)—to persons neither sick nor healthy; to aged bed-ridden folk; to lone persons who live remote from the parish church, and who, from infirmity, are unable to attend the public service. On such occasions, to read a portion of Scripture, is probably our chief resource; added to the repetition of a psalm, and a short prayer. How desirable it is to invoke the assistance of others in such ministrations, is evident. It is a benefit to the persons visited,—a gain to those who visit,—a relief to ourselves. There will however always remain not a few visits of this class which will fall to our own share: and it will be found an excellent practice for one who devotes much time to visiting, to make habitual choice of that part of Scripture on which he proposes to preach on the ensuing Sunday. Assume that it is a Parable or a Miracle; the Gospel, or the Epistle for the day. Perused so often with attention, it will sink deeper and deeper into his spirit, until every word becomes wondrous familiar to him. His remarks, delivered from house to house, will assume form and order, and at last obtain satisfactory expression. What is even more important, he will discover *which* feature of the story most arrests, or generally escapes attention; as well as what observations he may most profitably offer. There is no affectation in saying that a Minister will commonly come away from such visits conscious that he has learned more than he has taught. Nor have all the advantages of this practice been yet enumerated. The echo of every striking Sermon always finds its way throughout a

parish. It may be but a garbled version of the text: yet how much interest will the bare text awaken, when recognised as the same which was explained at our last visit! In this manner, the Sermon preached on Sunday becomes reproduced throughout the week, in not a few dwellings of the infirm and aged poor.

PART II.—PASTORAL VISITS IN TIME OF HEALTH.

That I should know how to speak a word in season to him that is weary.

TURN we now to the other branch of our subject,—namely, Pastoral Visits "to the whole within our cures." And this is a more difficult matter than the Visitation of the Sick: for *there*, our errand is definite, and we have but one message to deliver. When visiting persons in health, on the contrary, we sail without a chart; and how hard is it to steer clear of the rocks which lie in our way! There is the temptation to discuss topics wholly indifferent; or (worse still) to fall into idle gossip about neighbours. There is the danger of sinking the Priestly Office in that of the Relieving Officer, and encouraging the poor in habits of dependence and covetousness. Or again, there is the risk of confirming them in discontent, and a habit of murmuring against their employers, while we listen passively to their complaints; and, consciously or not, espouse their quarrel. In a word, because we are without some definite aim, such visits are apt to degenerate, till they become utterly unmeaning; and unless we are watchful, they will in the end furnish materials for nothing so much as regret.

But whatever difficulties may beset them, these visits are an essential part of our office[a], are attended by incalculable

[a] "Will you be ready .... to use both public and private monitions and exhortations as well to the sick as *to the whole*, within your cures?"—*Ordination of Priests.*

advantages, and constitute one of our highest privileges. "The house-going parson makes the church-going people." This alone would be motive sufficient. But further, in time of sickness it is often *too late* to counsel and reprove. Ordinary pastoral intercourse is no longer *possible:* even the expression of sympathy comes just too late. And it is certain that godly admonition is most favourably received in sickness at the hands of one who has been a familiar guest in time of health. Other advantages of visiting "the whole within our cures," will appear as we proceed.

1. Let it be laid down therefore, that the oversight of the flock is to be periodically and systematically taken. The proposition seems obvious; yet, (strange to say,) it has been questioned. Surely, if the flock of CHRIST is to be *tended*[b], it must be *visited.* Moreover, that the oversight of the flock may be complete, it must be systematic; and the visits, to be of use, must be repeated at certain intervals. A Bishop, in this manner, takes oversight of every parish within his diocese once in three years; and of every clergyman who owes him obedience, at least once a year. Archdeacons and Rural Deans take yearly oversight of the clergy within their charge. Why should the chief Pastor so deal with the Shepherds, and the Shepherds not so deal with the sheep? The precise interval between every round of visits must entirely depend on circumstances. But where the population is under 1000,—in other words, when there are not 200 households in a parish,—is it unreasonable to presume that in about three or four months, the entire oversight will be effected? Not to press the calculation too nicely, let it be assumed as probable that two or three times a year, the Pastor of such a parish as we have been supposing will desire to visit every member of his flock.

This will be found so difficult, after every precaution has been taken, that to neglect the fundamental principle of visiting *on system,* is, (to say the least,) unwise. The task of going right through a list of households once a quarter, setting a mark daily against those which have been that day visited,

[b] Ποίμαινε, (*shepherd.*) St. John xxi. 16.—(Cf. Micah vii. 14.) Acts xx. 28. 1 St. Peter v. 2.

until all are written off; and then beginning afresh;—constitutes a severe trial of a man's fixedness of purpose and zeal. He goes to the cottage on the moor, and finds it locked up. But even if the wife and one of the children are at home, an anxious man reminds himself as he walks away that *in strictness* he has not visited that household yet. By taking the oversight of his flock, he means visiting the individual members of it; and therefore in this instance he has *not quite* done what he proposed: simply because one or two are *not quite* six or seven.

Let us not be unreasonable. A parish containing 1000 souls may be very well visited, where nothing like such a face to face intercourse as this with every inhabitant is attempted. But it is always best to set before ourselves a high standard; and to know how far we fall short of it. It is better, I mean, on reviewing one's labours at the end of a week, to remind oneself that although one has visited five, it may be fifteen families, in the course of the last six days, one has not exchanged a word *with a single labouring man in the parish*: far better to do this, and to consider how the omission may be remedied, than to cradle oneself in a fool's paradise, from which one is sure, sooner or later, to be rudely awakened.

Many a zealous man, at the outset of his career, has acted up to the letter of the preceding remarks. But he saw no adequate result of his labours: domestic cares sprung up; and social duties have since thickened upon him. The systematic oversight of the flock he finds impracticable; and he has subsided into a course of irregular and occasional visits,—without previous plan, or subsequent record. Very humbly is the suggestion offered to such an one, that the visits might still be as methodical as ever; even if he should find it necessary to extend his period of taking the oversight of his parish from once a quarter, to once a year, or even to a longer period.

2. *How* visiting shall be made systematic, must be decided by individual experience. It is obviously convenient to take together the houses which lie together, although it is well not to enter them in regular order, nor to let it be discovered *when* one is coming; in other words, not to have a discoverable plan of

action; and this, for obvious reasons. Whether an alphabetical list of families, or a geographical enumeration of households, will help a Minister most, must be discovered by each one for himself.

I have known the method adopted of making a rude map; where the houses were indicated by square compartments,—each furnished with a number. This map hung over the study mantelpiece. Red and black were employed to indicate the character of the different families; and the whole served as a general guide to the village Pastor, in his daily round. The particular method employed seems to be of little importance; provided that no individual confided to our spiritual oversight can by possibility get overlooked. Acting on *no* system, it is conceivable that a man may let whole years pass away without once setting his foot within certain cottages; and that he may even never visit certain persons *at all!*—But to proceed.

It is worth taking some pains to ascertain what is precisely the best season of the day for this department of pastoral work. It differs in different places. The time of meals, and of any other engrossing domestic operation, is obviously utterly unsuited for the purpose. A little skill and consideration will enable a man to steer clear of the fatal error (for such it is) of calling at the wrong time.—What need to remark that some labouring men are to be discovered nowhere but in the field; and that their return from labour affords an excellent opportunity for useful discourse?

But suppose the time well chosen; and those whom we came to visit, within. The question arises,—What should be the style of our discourse when we enter the lowly dwelling, and find that the inmates are all well in health; but have exhausted their topics when they have apprized us of the fact, and made a corresponding inquiry?

3. Now, it may be laid down confidently, that to *talk Religion*, is not to be regarded as the invariable object, or even as an essential part of a pastoral visit. Nothing is more abhorrent to good taste than the systematic attempt to warp whatever is said into something religious. If a man once falls into this practice, he will find it beget a corresponding method in his people,—who will pay him back in the same sorry coin; and

some day, when he is bent on something practical, will keep on parrying every honest thrust, by forced allusions to Scripture; whereby his intercourse with them will become wholly unreal and unprofitable. The younger folk will acquire hypocritical ways, and learn to hate Religion, of which they will infallibly consider this a fair sample. The Shepherd of the flock, instead of being the Apostle of cheerfulness,—the appointed guide and friend in *all* things,—will be associated with images of restraint and gloom. After all, we do not behave so in the daily intercourse of private life. Why then in our intercourse with our humbler brethren?

Consider further, by reserving our more serious talk for proper occasions,—by only sparingly dealing in sacred allusions,—how much is gained. You have visited a wife a dozen times, and seen her domestic trials. You have noticed the light ways of some giddy daughter, and have been content to be a silent spectator. At last you find either of them alone; and they give you an opportunity. Just for once, you bring out, from a full heart, a stream of unearthly comfort for the one: a warning for the other, under which she winces and perhaps weeps. It is needless to say that one may hope in this manner to have been of service to both.

Few things are more distressing than the artificial tone of intercourse which ensues if the presence of the Clergyman is the signal for religious conversation to commence. A moment ago, the household were engaged in something secular: a moment hence, they will be so engaged again. Meantime, because *he* was seen approaching, the Bible forsooth was reached down, and the tract hunted for, and every face assumed an expression of restraint. All this is fraught with mischief. The office of Religion, as we know, is to sanctify the business of the day, not to set it aside: to hallow labour, not to supersede it. Moreover, whatever disconnects us from the practical life of those to whom we minister, is an evil: an evil to them,—for it gives them a mistaken notion of our aims; an evil to us,—for it conceals from us those occupations, habits, trials, desires, which we have to cope with, and to address.

4. In plain English then,—What should we *talk about*, when we call upon persons in good health? For, above all things we

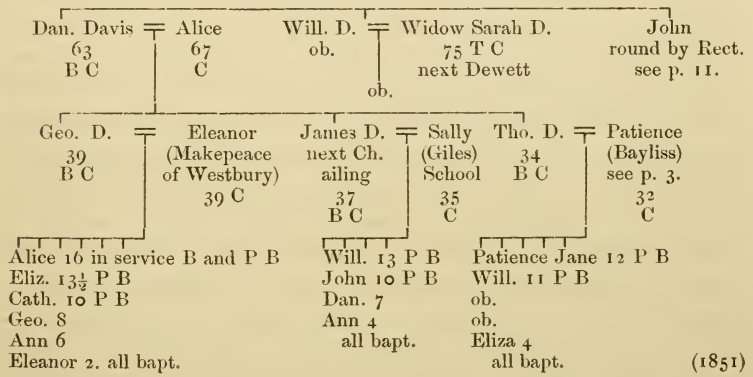
must beware of visiting with no object whatever. We may not forget that we are at such times taking our oversight of the flock; and that our opportunities of this kind are necessarily limited, and beyond expression precious, if they be but rightly employed.

I know of no better preliminary step than to be furnished with a few written particulars concerning those on whom one proposes to call. The most obvious method seems to be to devote a page of one's pocketbook to each household in the parish: to register the names of parents and children; and to annex some particulars of our past ministrations, as well as of our future intentions. Some such plan, most men it is presumed have found it necessary to have recourse to.

A highly successful and energetic Pastor, (now a chief shepherd in the Church of CHRIST,) described his method as follows. He kept a book with as many pages as there are days in the year; and daily made a note of the events of that day: whom he had visited,—what was said,—what had happened in the parish. Next year, he began a fresh book. When he was at any loss therefore, on any given day, he turned to the corresponding page of the last or the previous year; and if it proved to be the anniversary of some special mercy, of some afflicting dispensation, or even of some striking discourse held with any, he saw his work before him; spake on that hint, and was sure that his visit would not prove altogether in vain.

Let me describe another method, which combines the advantage of simplicity with fulness of information; and neither pretends to supersede, nor yet is superseded by the method last indicated. Indeed, a pastoral Diary,—the record of one's stewardship,—kept after *some* fashion, seems little less than indispensable to one set over a Bishopric of souls. This however cannot supply particulars of names, ages, relationships, and all that various information which, even in a small parish, is useful to him who has long had the oversight of the flock; but which is absolutely essential to one newly entered upon a cure. Now, all such information may be conveyed by a slight genealogical table, which a little practice will enable a man to draw with precision in a few minutes within the space of a visiting card. No person can require to be warned against

asking all his questions at once; or putting them in a dry inquisitorial manner,—as if he were preparing a return for the census. The information must be obtained piecemeal; and partly from the register. Without further preamble, I subjoin an actual example, the first which comes to hand; and will then explain what details it is intended at a glance to convey:—



We have here the particulars of *five* households of relations named 'Davis;' with a reference to a sixth, (the family of 'John Davis,' who lives 'round by the Rectory,') which would not come into the page: and we learn, that 'George,' 'James,' and 'Thomas,' are brothers; sons of the old couple whose sister-in-law is the widow who lives 'next to Dewett,' aged seventy-five. (Her children are all dead.) The names and ages of the sons and daughters of those brothers, (thirteen cousins, all baptized,) are indicated; as well as how far they are provided with Bibles (B), and Prayer Books (P. B). 'Widow Sarah Davis' has only a large Testament (T). 'James' (in bad health), and 'Sally' (the Schoolmistress), are the couple 'next the Church.' In calling on 'Patience,' it is remembered that her maiden name was 'Bayliss,' (a family which is to be found at p. 3;) and that she has lost two children. 'George's' wife, 'Eleanor,' on the other hand, came from Westbury. One is made aware of the age of each; and has the satisfaction of knowing that *all* are communicants, (C.)—It is manifest that if a skeleton had been made of this pedigree, to serve as a key; and if each household had been allowed

to occupy, (as of course it ought,) a distinct page, information might have been added concerning each individual, to any extent: particulars of character, past history, visits paid; besides relationships however intricate, and details however ephemeral. Let a glance be taken then, at the page which contains the record of the family to be visited, before lifting the latch; in order to obviate mistakes and repeated questions, which convey an unfavourable impression. Or if you carry the names and relationships of the inmates in your memory, yet still take a glance. It will remind you that there are six, or that there are four, or that there are three children to ask after. Alice, sixteen in 1851, must now be twenty-eight. How does she fare? &c., &c., &c. In short, your book, in process of years, will grow less and less like a herald's visitation-book; more and more like a *speculum gregis*. There will be found a memorandum concerning the son's absence from Sunday-School,—or the husband's disappearance from Church,—or the non-attendance of either at the LORD's table. At all events, there will be found the date of your last visit, and of what passed on that occasion. *Something*, there will *certainly* be, which will probably furnish the only cue required for a prolonged and useful conversation,—the upshot of which you will be careful to register, if it be but in a single sentence, *the instant you have left the house.*

5. And this brings me directly to the point whither the preceding remarks have been all tending. Our visits should promote the success of our Ministry; acquaint us with the needs of the flock; enable us to clear away obstacles from their path; and give them that individual help and encouragement which no address from the pulpit can possibly convey. Thus then it will appear, that until certain obvious topics, (some of which I proceed to enumerate,) have been exhausted, there can be no pretence for not knowing what to say during a pastoral visit. Often, all difficulty is obviated by something witnessed on entering; or a subject will be started by the person whom we have come to see. This, of course, is best. Some passing trial,—a letter from an absent son or daughter,—or again, some parochial event of importance;—any of these supply materials for converse, to which one would be glad, if one

knew how, always to impart the flavour of one's calling: not *forcing* everything to minister matter for pious remark; but endeavouring, if possible, that an impression shall be left behind, that it was an ambassador for CHRIST who had been speaking; and that he had not been forgetful of his sacred commission. At the same time, one would desire to have it understood that one sympathized with the people committed to one's care, in the freest and fullest manner. I say, when a subject of conversation is thus started, it is manifestly better to follow the lead; and to avail oneself of such casual guidance if not directly to convey instruction at least to learn something of the concerns of the family; savouring one's own contribution to the talk which ensues, *sparingly*, with "salt."

Some of those topics may now be enumerated which every Shepherd of souls would probably be glad to discuss with a parishioner. Thus, (1.) sooner or later, it would probably be thought desirable to discover *the antecedents* of all those with whom one has to do: to learn about their parentage and training,—their early trials, and history,—up to the time when we became acquainted with them. How often would a clue be thus supplied to evil habits and careless lives; to existing prejudices and obliquities! How materially would the difficulty of visiting in sickness be lessened, could we but come prepared, by sufficient *previous* knowledge, to every sick bed! (2.) Just for once, the parish priest must ascertain, by direct inquiry, whether every one in every household has been baptized; and whether all of age for Confirmation have been confirmed. How many aged persons have never been admitted to this rite! (3.) What prayers again are used, and whether each is regular in his use of them. (4.) Is every person who is able to read, furnished with a Bible and a Prayer-Book? (5.) With regard to attendance at School,—Church,—Sacrament: what impediments stand in the way? what interfered last Sunday? why are the elders of the household so seldom there? (6.) Is the Bible ever read aloud in the family? How often? by whom? to what extent? (7.) How far is the Bible studied privately? . . . . . These topics of conversation, (for they shall not be called heads of inquiry,) are soon jotted down: but it will be many a year before they have been exhausted with every household in a

parish of ordinary extent. For observe,—we may not ask too many questions in one visit. Neither shall we always find a parishioner disengaged; and alone; and inclined to give us information. It may also easily happen that any one of the topics above indicated will furnish materials for a prolonged conference; rendering it necessary to postpone every other subject to a subsequent time. Thus, if every member of a household uses prayers, (and this must be ascertained by something more than a mere question,)—all is well: but what if, in the case of several, the answer proves unsatisfactory? It is further manifest that many of the topics above indicated are of abiding importance, and must be recurred to; if only to ascertain that there has been no falling away, and that the rising generation preserve the tradition of their fathers.

6. In what precedes, the class of topics has been suggested which a Shepherd of souls will find it necessary to discuss chiefly on first coming into a parish. Such are but the beginnings of his service. It is clear that, at the end of a year or two, many of these will have been exhausted; and he will desire to have other subjects at hand. Let me suggest that he should be guided to these by a desire to make his private and public ministrations conducive to one and the same end. The private visit and the public ministration should be complementary the one to the other. Are there then any subjects which are unsuitable for the pulpit? They may probably be urged in private with success. Thus, if a family habitually come late to Church,—omit to kneel,—systematically neglect to take part in the Service,—or in any way omit the reverence which is due to GOD'S House,—how excellent an opportunity does the private visit afford for admonitions which, if delivered openly, would probably be resented! *Who* has not experienced the mortification, at some time or other, of observing that his parochial psalmody is becoming a lifeless form? In short, there will ever be some department in which the people are growing negligent; and there is no opportunity for bringing their duty before them, like that which a pastoral visit supplies. Offences against modesty of dress or of deportment, (the most dangerous and difficult topic, perhaps, of any!) can never be approached with the least hope of success except on such occasions.

It also sometimes happens that on some member of a household more hopeful than the rest, we desire to bestow a disproportionate degree of attention: or again, there exists some wayward one, whose case requires special earnestness. And generally, of *all* persons within our cure, we shall be anxious to ascertain the measure of spiritual attainment; and if possible to help them on their course, by discoursing to them of the higher mysteries of the Faith, as time and occasion may serve. And thus we have reached that special topic, against the invariable and immediate introduction of which, a warning was at first entered. This enumeration may be dismissed by suggesting that the endeavour to set on foot the habit of Family Prayer may well find an abiding place in every Pastor's heart[a]. How hard will he find it to persuade one in a household to read aloud to the rest a few collects, with the LORD's prayer, at bed-time! During an evening visit, may it not be well to ask leave to inaugurate (to use a modern phrase) the practice; by conducting the family devotions, just for once, in person?

But then, besides all such objects in Pastoral visiting, there is the desire to promote a good understanding with one's people; to afford them opportunities of stating their scruples, explaining their difficulties, and even venting their spleen; as well as to afford oneself the means of becoming known, and if possible, *loved*. "There must be a certain air of dogmatism and superiority about our pulpit addresses which requires to be softened and relieved by the kindness of private intercourse. They must have seen us in their families, heard us by the sick bed, before they can give us that attention of love which opens the heart to our words[b]." And thus it will appear that free natural discourse with them about their daily concerns, is of prime importance. One should try, (it is not difficult!) to take interest in their little plans, hopes, and fears; and to accustom them to speak about their anxieties and trials, without restraint or reserve on the one hand, yet without the admixture of

[a] "The *first* thing that I would recommend to you, and which I do earnestly exhort you to, is to apply yourselves with great diligence *to establish the practice of family devotion in all the families of your respective parishes.*"—Bp. Bull's *Letter to the Clergy of his Diocese*, (1708), p. 377.

[b] Bishop of Oxford's *Addresses to Candidates for Ordination*, p. 104.—All this (VI[th]) and the next Address, are particularly valuable.

interested motives on the other. It may require a severe effort to restrain oneself from too readily volunteering pecuniary assistance; but it is a wholesome discipline to listen and to look on; to interfere only occasionally, and then to a limited extent. It is far better for the people, as well as for ourselves, that we should thus act. Let a circumstance also be stated in passing, which is perhaps sometimes lost sight of in visiting persons of the humbler class; namely, that their feelings are *quite as acute as ours*. They do not indeed feel *what* we feel; but they feel *as* we do. They have a code of their own; which there is no danger of our violating, if we be but sincerely desirous not to hurt their feelings.

7. It will also be our constant endeavour to enlighten the brother of low degree on certain elementary and fundamental points concerning which there certainly prevails a lamentable degree of ignorance. Thus, how utterly unaware seems the humbler class of the nature of the Ministerial Commission! An education at the University is, I believe, in the estimation of most, the very essence of Ordination. What strange notions evidently prevail as to the relation in which the Church stands to Dissent! And how common is it to hear the Clergy spoken of, as 'the Church!' From the inveterate habit of describing the LORD'S Supper, as "the Sacrament,"[a] may it not be feared that Holy Baptism is regarded only in the light of a 'ceremony,' —as indeed it is actually *styled* in our Baptismal Registers, printed by authority? What more common again, in the case of children baptized privately, than to hear the Parents describe the child as "half-baptized;" or distinguish between the "naming," and the *Baptism:* as if the essence of Baptism consisted in the presence of Sponsors, the length of the Service, or the child being *brought to Church!* Nay, so complete is the ignorance on this head which prevails in certain districts, that it is hard to persuade some whose children have been *registered*, and therefore "named," that those children yet stand in need of *Baptism;* that the Divine Sacrament has not been superseded by the civil act of *Registration*..... Now all such matters as these

[a] Among the Hymns at the end of the New Version of the Psalms (Oxford, 1839,) Dr. Doddridge's hymn, 'My GOD, and is Thy table spread', is headed, 'For *the* Sacrament'.

may be handled in conversation, it is thought, as occasion shall arise, with more effect even than in a sermon. And then, it is of the greatest moment that we should, on such occasions, follow out our instruction into the minute details of their daily duties, needs, and temptations, that they may feel the practical reality of our exhortations....."They will be tempted to substitute religious feelings and religious knowledge for prompt and hearty obedience in the detailed trials of daily life. Now, nothing will under GOD'S blessing more help us to lead them to make practical that which they thus feel, than our carrying out the more general instruction of the pulpit into the closer and more distinctly applied lessons of personal ministerial converse."

8. It would be an oversight, while treating of Pastoral visiting, not to dwell on its great importance to the Pastor himself. For, in the first place, it is idle for any man to suppose that he will ever understand his people, or be understood by them, unless he accustoms himself and them to a large amount of private intercourse. "Very many clergymen", (remarks a singularly acute and experienced observer of such matters,) "live always upon this point in a sort of amiable dream; they speak, or they think they speak, very plainly in their sermons; their flock exhibit no manifest symptoms of impatience or fatigue under their teaching;—(for the forbearance with which our people listen to that which conveys scarcely an idea to them is really wonderful;)—and they conclude that all which they have said has been pretty well understood; when, if they were to converse closely with the greater number of their hearers, they would often find that scarcely a word of one of their best reasoned sermons had really found its way into their minds[c]."

And then further, if a man desires to be of any use to his flock in the pulpit, he may be sure that he will be so, exactly in proportion as he has been careful to familiarize himself with their peculiar trials, prejudices, tempers, habits, modes of thought. The topics which are filling *their* minds,—the matters which are interesting *them*,—the spiritual food which *they* are craving after,—all these are very diverse from his own; and are to be ascertained only through personal intercourse. He is

[c] Bishop of Oxford's *Addresses to Candidates for Ordination*, pp. 104, 105,—a work which deserves a place on every clergyman's shelves. It should be diligently studied by all Candidates for the Ministry.

not of course advised to bid for popularity by adopting their language, (which by the way is a piece of condescension which they generally resent:) neither may he forget his lofty calling because some of his parishioners may be unacquainted with its nature, and lower his standard of teaching to that of the meeting-house. But he should, nevertheless, carefully study the complicated human problem with which he has to deal. While visiting persons in health, an acute observer will discover which vices and failings he ought chiefly to aim at: what are the weak things which most require strengthening: what topics he may most profitably bring forward; as well as the class of arguments, and the kind of illustrations, which he may most successfully employ:—in a word, he will learn how to speak to the hearts and consciences of his flock. When he has thus acquired *their language*, he will be for the first time *fully understood;* and he will reap the lawful reward of his industry in a full Church and an attentive congregation.

It is thought indeed, that this is so important an use of visiting, that, (as already suggested at p. 186), a man should scarcely venture to write his Sermon, until he has been abroad in his parish. Visiting and Sermon-writing should go together. Let it be further added, that he will find it a prime piece of wisdom to note down *on the spot* whatever strikes him most forcibly while he is holding actual intercourse with the people. Such memoranda may be compared to that hasty pencilling which an artist sometimes makes from Nature. Unsatisfactory outlines are they, at best; and when first made, they strike him as positively worthless also. But his appreciation of their value alters considerably on his return home. He makes the discovery that they are far more truthful than the most careful drawing which he can elaborate afterwards. Hence it comes to pass that no artist ever parts with his *sketch-book*,—whereby he pays those slight outlines the highest compliment in his power. Something analogous is the case of the Preacher. After carefully copying his thought in his study, with every endeavour to improve it, how often does it happen that at last he introduces into his sermon *the very words* jotted down at the cottage door; because, after all, they prove to be the only words which *really* express his meaning!

9. But if it is more difficult to visit the whole than the sick, most difficult of all is it to visit successfully persons in health, of the middle class,—farmers, and traders. Those of the highest grade we visit on equal terms: conventionally, their equals in the social scale; as a matter of fact, their equals (to say the least) in education. Labouring folk, on the other hand, are but too ready to admit disparity of station. But the middle man,—who may happen to be rich, and certainly wants nothing of us; conscious of his own intellectual inferiority, and secretly jealous of our social position, as well as of our spiritual calling, (which he scarcely understands, and does not altogether like:) —*he* is a difficult person to deal with. Of course, to pay him an ordinary visit, is not hard. To exchange commonplace remarks, while he sits in the plenitude of his good humour and obesity by his fireside; and to part, with mutual civilities, when he has walked with us to his orchard-gate, after some idle discourse about the crops and the cattle: this, any may do. But to get near to the man: to establish that kind of confidence which will induce him to speak out; or will warrant us, without the certainty of giving offence, to hint at his faults,—selfishness, hardness, worldliness, neglect of Sunday, and so forth: or again, with any chance of success, to ask for his help in some matter which involves a sacrifice of time, or money, or both; *this*, really, to the best of my belief, is one of the most difficult things a Clergyman can attempt to do.

It would ill become the present writer to do more than suggest that the task may not therefore be abandoned. These middle men possess many sterling qualities, as well as vast opportunities for good. They must be conciliated; and their good opinion, if possible, won. If they are jealous of us, why should we not endeavour to remove out of their way every possible ground of offence? True indeed it is that they seldom seem conscious of their opportunities; scarcely even alive to their responsibilities, as the actual occupiers of the land and the natural guardians of the poor: but then, neither have they for the most part ever had those duties energetically set before them. Let us approach them frequently, and always with openness and simplicity. Let us ever give them credit for meaning well. Let us not be backward in claiming their

co-operation, in whatever we set on foot for the good of the parish. First one,—then another,—will accept our challenge. Opposition will melt away, as suspicion disappears and good will is conciliated. We may consult them too before we take any step of importance; and this will supply a good pretext for an occasional visit. Lastly, if we *must* tell a man of his faults, let us choose our opportunity; and catch him when he is at leisure: and speak to him (S. Matt. xviii. 15), when he is quite alone.

As for topics of conversation proper to be held with such persons, it is not hard to indicate several of a strictly *Pastoral* character. Besides that general intercourse which elicits the free expression of sentiment on topics of the day, or on local subjects,—we shall desire to know something about their dependents. What servants are employed on the farm? The detestable system of hiring at statute-fairs is for ever bringing new and questionable young persons into certain parishes; and everywhere a man need be vigilant, if he would bring farm-servants really within the sphere of his Ministry. Above all, we shall try to induce persons of this class,—farmers and traders I mean, who keep servants, or who have labourers in their employ,—to procure the attendance of such at Church; and, in whatever way, to promote the spiritual welfare of their dependents. May we not hope to induce them to adopt the practice of family prayer? Certain it is that we all lose much, by not attempting more. But enough of this.

10. Nothing has been said of visits paid to persons of the upper and highest class; because this rarely becomes a subject of practical difficulty. That a Minister must ever bear about with him a sense of his Divine Commission and of his consequent responsibilities,—should not require to be formally stated. He will neither dare to be silent if certain topics are discoursed of; nor to withhold his witness for the Truth, if challenged to declare his opinion. But these are rare contingencies. If silence be treason on extraordinary occasions, it is gross bad taste to drag forward the topic of Religion unseasonably, or by ill-timed allusions to awaken incongruous images. The Clergyman should ever be willing to talk about sacred subjects, if others desire it, and if the occasion be presented. Nay, he is never better pleased than when permitted to speak of that which

is uppermost in his heart; and thus enabled to guide the thoughts of others in the same blessed direction. At the same time, he does not consider that he is neglecting his duty, because sometimes when he pays a visit, no single word of a religious kind falls from his lips.

But when alone with others, he loves to impart the savour of his calling to the common converse; and occasionally he thinks it right to speak solemnly, as one who watches for souls and must give account. (Heb. xiii. 17.) At such seasons, he discovers that a high social position is not incompatible with an amount of ignorance in Divine things which would be deemed extraordinary in children at a Sunday school. He is bound however gratefully to confess that in dealing with the highest class of all, he has never recognized any petty jealousy of his office, any inclination to reject his ministrations. His gravest talk has been generally acceptable. It is startling to discover, that these persons, too proud to *ask* for religious conversation, are yet feeling *the want* of it extremely.

11. I have also said nothing throughout the present chapter about visiting Dissenters; because *that* would open the door to a different subject. Thus much however belongs to the present place: that we may not pass the doors of our dissenting parishioners habitually,—as if they were nothing to us, or we to them. We shall come with a periodical reminder of the unalterable relation which subsists between us; and with the free offer of our ministrations,—which we would recommend by every art in our power. We shall only decline to *argue* with them: for seldom is anything gained by it; often all is lost. But if they are in necessity, we shall strive that they may not have to complain of hunger or nakedness. Above all, if they are sick, (unless they reject us, and prefer their own self-constituted teacher,) we shall visit them as a matter of course; and seek to win them by kindness, and the manifest superiority of our ministrations. While the Church is almost without Discipline, *and while so much blame is lying at our own door,* (for we are still inheriting the sins of the last century,) it is idle to act on a proud high theory. The less we argue and rail, the more we spend ourselves in single-heartedness and love, the better it will be for all. We shall yet refuse the slightest compromise of the

truth; and be firm as a rock in maintaining the indelible line of demarcation between Apostolic order and Dissent.

12. And now, to conclude the subject.—We discuss what is to be transacted during 'the Visitation of the Sick,' just as if the chamber of death were a convenient scene for spiritual ministrations: as if bodily suffering had been generally observed to consist with mental alacrity; and as if the infirm were always *capable* of attending to discourse. No words can be too strong to discourage so fatal a mistake. For is not the direct reverse the fact? We linger fondly over those few cases which memory supplies, where the slow approach of consumption permitted a prolonged series of visits: where the youth and gentleness of the sufferer made our task delightful; where the words were all of encouragement and kindness, on one side; on the other, of gratitude and joy. Again, we recal the cases of aged, bedridden folk, from whom we seemed to come away rather as learners[a]; and in whom we humbly hoped we saw "a patient waiting for CHRIST," until at last, behold, CHRIST came! while the blessing which they bequeathed with their dying lips, we felt to be, (as indeed it was,) a precious legacy. Or lastly, we have before our eye the strong man struck down in his health by an accident; employing his weeks of sickness in prayer; and we behold him in memory going back to his work, with praise..... But O, how rare and exceptional are such cases! How often does fever entirely cloud the reason, or prostration of body altogether enfeeble the brain! How often does deafness bar the gate of hearing, and effectually exclude us from the object of our solicitude! Do we know nothing of the dry rasping cough which quite prevents conversation, and almost prayer? Has there been no experience of the torpor of age? that wandering of mind which overtakes many, and which least of all can entertain the things which belong to a man's peace? What of contagious disorders, which though they do not prevent our visits, at least suggest that we should never needlessly pro-

[a] Many years since, repeating the service for the Visitation of the Sick to an aged and very pious person, I thought it right, just for once, to repeat the Creed and obtain her assent to it. At the close,—'You believe all that,—don't you Mary?'... The poor creature slowly turned her head on the pillow, till her emaciated features fronted me, and her sunken eyes met mine. '*As much*,' (she said faintly,) '*as if I had seen it*.'

long them? What, again, of those many forms of acute bodily suffering which render discourse simply impracticable? Lastly, what of those cases which we hear of when it is too late; or which are destined to run their course in a few days; cases which admit of nothing but a few prayers on one side,—an inclination of the head, on the other; and where a clutch of the hand is the only sign of recognition which we ever obtain?..... Let me close this chapter with one strong reminder that we may, on no account, reckon on the day of sickness and the hour of death. It is too late, then, *to begin* the work of ministering to a sick soul. What would we not give at such moments for *one half-hour* of health! for the chance of delivering our message, (just for once,) faithfully, and without restraint! O to have this thought ever in our minds, while holding intercourse with "*the whole* within our cures!" Truly, it will many a time quicken our step,—and direct our converse,—and give earnestness to what is spoken: the conviction, I mean, that "the night cometh when no man can work:" that "the grave cannot praise Thee; death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth. The living, the living, —*he* shall praise Thee[b]!"

[b] Is. xxxviii. 18, 19.

CHAPTER VII.

ON VILLAGE EDUCATION; AND CATECHIZING.

Βόσκε τὰ ἀρνία μου.

In the village Schoolroom, nothing strikes one so forcibly as the contrast frequently witnessed between the magnificence of the theory, and the imbecility of the practice. To recognise on the walls maps of all the principal countries in the world: to see a chart of History unfolded on this side, and geometrical diagrams suspended on that: to watch the master before a black board discoursing of systems of Numeration, or to hear him ask, in a menacing tone, who and what are the Seraphim,—(as if such things were familiarly known in the village of ——:) even to take the elementary grammar out of the hand of a very small child, and to read as follows: "The distinction of a Verb, as to its assertive and unassertive forms, is called its *Mode* or *Mood*. The Modes of a complete Verb are usually reckoned five, —*Infinitive, Participial, Indicative, Subjunctive, and Imperative.* The Infinitive Mode expresses the Verb in a general relation to other words .... The Participial Mode partakes of the nature of an Adjective or of a Noun[a]," &c. &c.;—you would think that

[a] *Abstract of 'The Manual of English Grammar,' for the use of pupils in Elementary Schools,* by the Rev. A. Wilson, London, published by the National Society, 1853, *Price* 1*s.* 4*d. per dozen*, pp. 24.—This highly elementary work is conceived in the same simple style throughout: e. g. p. 6, "A Common Noun is a significant name, admitting of a common application to several individuals .. Occasionally, we find a Proper converted into a Common Noun, by a figurative application of the proper name to denote some remarkable quality in the individual originally bearing that name; as He is the *Cicero* of his age (!). Occasionally also, we find a Common converted into a Proper Noun, by a figurative mode of treating inanimate things as if they were animate; as, *Peace* smiled upon the land."—How utterly unsound must elementary edu-

certainly the world was grown wondrous learned in this obscure corner of it. You are ashamed to discover that these diminutive rustics know so much, while you are conscious that you know so little. Shall the present writer hesitate to confess that he never heard of "the Participial Mode" before; and except it means *a participle,* that he has not the remotest notion *what* it means?

But take your seat among the children. Overcome your diffidence sufficiently to turn questioner: and a succession of widely different emotions quickly dissipates your dream. Those maps, you discover, are less for use than for show. Yonder chart of History is regarded merely in the light of a comical picture. These geometrical figures, and that theory of Numeration, are as little comprehended by the pupils as the Heavenly Hierarchy by the Schoolmaster. Even the Grammar, (as might be expected,) proves to be about as intelligible to them as if it were written in Dutch. You descend in the scale, lower and yet lower; but you find that you must descend lower still. Why,—there are not five out of those fifty children who can *read* or *write* with common intelligence!... "The Participial Mode" for a little savage who cannot *read,* and is already wanted to guide the dung-cart!

I proceed to sketch out some further developments of the educational problem as it actually exists in our agricultural parishes.

Prolong your visit, and several circumstances will probably occur which ought to fill a keen eye with dismay. The unpunctual arrival is unchronicled; and, (what is of more importance,) unaccounted for. No inconvenience will result to the little delinquent for his irregularity. Nothing like an obeisance is required either at entry or exit. No attempt is made, from first to last, to instil one lesson of *reverence. Which* of the subjects has been intelligently taught? *Which* of the tasks has been intelligibly learned? After a wasted afternoon, Prayers are said,—during which, the children are observed to throw themselves

cation be, conducted with such a manual as this! If ploughboys *must* learn grammar, would it not be a hundred times better to teach them Latin at once? On the other hand, since the poor child's parents threaten emphatically that he shall 'go work' by the time he is ten years old, is it reasonable to waste his time with such stuff as the preceding? The Grammar is all of a piece. The 19 Rules of Syntax are quite a curiosity.

EDUCATION.

into every imaginable posture, except one of devotion. Grimace and whispering go on unrebuked. Not half a dozen even attempt to respond. A general scuffle for caps, and a rush at the door, conclude the scene.—The only essential difference on Sunday, is, that Bibles and Prayer Books prevail: the school is fuller; and the children are better dressed.

Follow these imps into Church, (which is the place where the Clergyman and they next come into collision,) and you witness a truly striking phase of the educational process. Behold a set of miscreants who would effectually disturb the worship of every person present, had they not been judiciously thrust into the most remote and inconvenient corner of the sacred edifice. They are, in the main, out of sight. But be *determined* to inspect them; and you will make a notable discovery as to the judicious training to which for the space of eight or ten years, those who, twenty years later, are to be our "dearly beloved brethren," are subjected. To sit, sleep, or sprawl, when they ought to be standing or kneeling: to whisper incessantly, and to perpetrate small practical jokes on one another, as often and as long as they think they are escaping detection: to keep the pedagogue in continual activity, and his cane in perpetual gyration: finally, to rush out of Church, like a pack of impatient dogs shod with iron,—leaving the scene of their recent devotions strewed with nut-shells, plum-stones, and Prayer-Book:—such is the aspect which Village Education for the most part next presents to the eye which cares to note it. The girls, beflowered and beribboned, are no whit behind the boys. They do but substitute the vivacious giddiness of the fair sex for the stubborn insolence of the brown.

Pass a few short years, and to his amazement the village Pastor finds his School denuded of what were lately its most conspicuous ornaments. On Sunday morning, he discovers that those accomplished individuals, having now completed their education, have transferred themselves to the Church porch, or to the vicinity of the Churchyard gate. Here, they jeer at their former companions, and (covertly) *at him*. They molest the congregation on their way to Church; and either abstain from themselves entering, or else cluster behind the remote columns or under the gallery, and behave with open irreverence.—The

elder girls now hang out *more* ribbons,—cultivate *more* flowers,—abstain systematically from kneeling, and keep up a system of covert signals with remoter parts of the Church; a telegraph of "nods and becks and wreathed smiles." This further development, it is presumed, most of us are sufficiently familiar with.

I hasten on to the "last scene of all of this eventful history." It presents us with idleness and drunkenness, turbulence and dishonesty, on the part of the young men: immodesty on the part of the young women. The adults of either sex promenade in the dusk of the summer evenings along some less frequented road. They 'keep company.' The rest may as well be left unsaid. Unblessed marriages and a degenerate progeny crown the whole. The Meeting-House is now found to be a more congenial atmosphere than the Parish Church; and the Clergyman is shunned and calumniated. So tragical a conclusion arouses him to expostulation, entreaty, and remonstrance. To say truth, it half breaks his heart. But he finds nothing to lay hold of;—no principles to appeal to, no virtuous habit to restore, scarcely any foundation of wholesome truths on which to build afresh. He might as well request the weathercock on his spire not to point in the opposite direction to-morrow, as entreat one of this stamp whom he has succeeded in arousing to a momentary sense of duty, to remain faithful to the Church of his Baptism for two Sundays in succession. All is hopeless confusion on one side: disgust and disappointment on the other.

It is freely granted that the writer is acquainted with no one village which exhibits *all* the deformities of practice here noticed. But with the separate features, every one, (it is supposed,) is but too familiar. For my own part, I declare that in the main what I have been describing seems to me to be *the rule* in agricultural parishes: not the exception, but *the rule*. And, wonderful to add, to call attention to it, is generally to give offence!

I would invite those who, recognising in any degree the truth of the picture which has been drawn, are unwilling to experience the evil in their own parish, to come back with me in thought to the Village School. *Here*, at all events, the evil lay cradled. Can we really devise *no* remedy for the yet undeveloped plague? Those ragged Infants will be men and women in twenty years;

and will then prove either our crown and joy, or our scourge. It is worth a struggle, surely, to avert the curse and secure the blessing! A few pages cannot be misemployed, even in offering a few suggestions.

Let me first vindicate for THE SCHOOL the place which is conceived to be its due in the machinery of parochial management. And it shall be done by declaring that if any one had the misfortune to be called to a country parish unprovided with either a Church or a School-house; and must absolutely choose between the two, for that only one could possibly be erected *now*,—the other at the end of some years;—he would probably act wisely in deciding in favour of *the School*..... He might make shift to have Divine worship for a few years in the school room. It would be possible to build up the invisible fabric even *there*. But *no* device could atone for the want of a suitable locality in which *to train the children*. Every year of delay would be a precious opportunity irrecoverably lost; for the Man is *only once a child*.

The School then, is to be looked upon as *the nursery* of the Church. Here must be laid the strong foundations of that structure which, with GOD'S blessing, we are determined in subsequent years to raise. Here must be sown the seeds of every virtuous practice which we desire to behold afterwards matured. It would be as reasonable for the farmer who sows no grain, to wonder why his fields in Autumn yield him no crop of yellow corn, as for the Pastor of a parish to testify surprise that he beholds neither reverence nor modesty where he never consciously taught a single lesson of either.

But if the process of training is begun in Infancy, persevered in through Childhood, and carried on until the time of Confirmation: if a firm but loving hold is still kept on each, until years of maturity are attained, and a fresh generation takes the place of the last;—if *this* be done, I say, it seems but reasonable to look for a happier result. When so much pains have been taken with the ground, surely one may hope for a harvest by and by! Granting even, (as one must,) that what has been above described, *cannot* all take place; that it is a mere dream to expect it: yet, any approximation to the preliminary process

may fairly be expected to ensure a corresponding approximation to the wished-for issue.

And now, to descend to particulars. Much, it is evident, will depend on the ability of those to whom in the main we are compelled to delegate the work: for we may not pretend to do much in person. *Some* of it we shall attempt, doubtless. But occasional visits will not decide the character of a School, nor ensure its usefulness; no, nor will the daily visit, ever so punctually paid, suffice to neutralize the influence of a lax disciplinarian, or supply the shortcomings of an incompetent teacher. In other words, we cannot help being much at the mercy of our Schoolmaster and Schoolmistress. And this leads one to remark upon the singular unfitness of many who aspire to those offices, and pretend to teach. They seem to have been educated without reference to the peculiar problem with which they have exclusively to deal. Plenty of superficial '*cramming*;' a smattering of things with which labourers' children have nothing whatever to do; attainments which may enable themselves to pass a showy examination before 'an Inspector,'—*not* that solid grounding in a few plain subjects which shall qualify them to ground others in turn:—such is too often the case with these aspirants to the office of Schoolmaster. They are scarcely ever thoroughly acquainted with the Bible. Certain 'facts' (about the Herods, &c. &c. &c.) they are indeed able glibly to retail: but they could not repeat a single Bible story in an interesting manner. They recognize a correct answer to one of their own questions; but they have not the skill to detect a certain amount of truth even in an incorrect reply. Still less are they acquainted practically with the Prayer Book.

But, (what is even more to be complained of,) they show a sad want of ability or tact in conveying knowledge; as well as the absence of all power to arouse and sustain attention. This art or habit, (whichever it is to be called,) they seem to have taken no pains to acquire or to cultivate.

Again, (and this is a yet heavier complaint): Village Schoolmasters very rarely seem to know how to teach boys even *to read with intelligence*, much less to *learn by heart with accuracy*. Here is the root of the mischief. The children take no delight

in their task because they never do quite understand it; and how *can* they understand what they read after such a detestable fashion? Whether it be narrative or inquiry,—prayer or threat,—exclamation or command;—always *the same* incorrect monotonous enunciation! I shall have a few words more to say on this subject, by and by.—The heaviest complaint of all, (because the fault is the most inexcusable,) is, that so few seem acquainted with the art of keeping order in a schoolroom; and (without tyranny and violence) of enforcing discipline and *drill;* of conciliating the regard of the children, and at the same time enjoying their respect.

Really, considering the inaptitude discovered by so many who profess the office of Schoolmaster,—the difficulty of remunerating such an official where a school has no endowment,—want of accommodation, and so forth,—on the one hand; the tender age of the boys who attend the day-school,—and the large preponderance of girls,—on the other; it may often be better to content oneself with a Mistress to a village school, than insist on having Master and Mistress both. The tact with which a good dame-school is often conducted is a fair set-off to the more pretentious management of a conceited, selfwilled, and often very troublesome Master. But then, we shall have to bestow a great deal more of personal superintendence on such a School; and if, (as will probably happen,) we are compelled to avail ourselves of the services of a person of very moderate attainments, it is obvious that the actual *instruction* must come from ourselves, or those about us. It is much, however, to know that the children are punctual in their attendance, and are happy: that a sweet temper, but a firm spirit presides over them: that our wishes are carried out in our absence,—the tasks we set, duly learned; and the books we prescribe, regularly read: while the routine of *feminine* occupation is being admirably conducted from morning till night.

So much for the Teacher. Now, for a few words about the taught. Nothing short of *all the children in a village* should satisfy a Pastor. *Not one* should be away; or rather, should be *unaccounted for*. Doubtless, if there be a rival (i. e. a dissenting) School in the place, and children are sent *there;* after expostulation, and kind endeavours with the parents,—liberavi animam

meam. But till every individual child's whereabouts has been *distinctly ascertained*, and the cause of absence recognized as valid,—I cannot understand how one set over a Bishopric of souls, can feel at his ease.

As for the terms and conditions on which children should be admitted; the measures by which punctual attendance may best be enforced; and the like;—little can be laid down absolutely. A School should be as nearly self-supporting as possible. In requiring attendance, one may be stiffer in some parishes than in others: more uncompromising in respect of discipline,—more strict as to the readmission of those who have been taken away; and so forth. On one or two points only, we shall be prepared *no* where, and on *no* account, to give way. The doctrines of the Church of England, *and none other*, must be taught within our walls: and all who come to School must also *come to Church*.

It will help us if we now set before ourselves the amount of attainment which we desire to see achieved in a Village School. I venture to describe it as follows:—

(1.) The children should be able to read accurately and intelligently..... (2.) Should have a fair knowledge of the contents of the Bible..... (3.) Should be familiar with the contents and structure of the P. B. Many of the Psalms, and all the Collects, should have been accurately learned by heart; as well as many of the Epistles, and all the Gospels,—(using those words in their technical sense.)..... (4.) They should be able to stand an examination in any part of the Catechism..... (5.) Should have by heart many hymns, and simple pieces of poetry..... (6.) Should understand the nature of Geography, and *the meaning* of a map; and be familiar with the maps of Europe, of Palestine, and of England..... (7.) They should have mastered the first four rules of Arithmetic; besides Reduction, and the Rule-of-three..... (8.) Should be able to write with tolerable ease and accuracy, from dictation. And all this should be conducted with reference to their future lot in life..... (9.) Girls should be made thorough adepts with their needle.

In a parish which has been really cared for, and where no hostile influences have been at work, such an amount of know-

ledge as this may be fairly expected in the child of an English labourer, in the middle of the nineteenth century. Here and there, exceeding stupidity or irregular attendance at School will preclude such a result. Here and there, great natural gifts will reach out after much higher attainments. We speak of ordinary cases: and it is presumed that in a village enjoying fair advantages, a child should know thus much *by the time he comes to the Bishop to be confirmed.*

Education, in the case of rich and poor alike, is a life-long process: but practically, the *business* part of it has to be compressed within most inconvenient limits in the case of the children of the humblest class. At ten years of age, often earlier, they are able to earn what their parents are seldom able to forego. Thus early, therefore, children of either sex are removed from the influences of the village Day-school. But the amount of attainment which we desire, remains everywhere the same.—The problem therefore assumes the following shape:—given a certain locality, how is the work of Education to be achieved? To some reply to this question, I now address myself.

I. And first, an INFANT SCHOOL is indispensable. Where so much has to be done, and there is so little time to do it in, we cannot afford to overlook the first years of life. Let none apprehend a premature strain on the powers: it is a mere dream. Let no jealousy for the maternal care, step in to interfere: the children are only in the way, and would pick up more of evil than of good during the twice three hours they would else be at home. Let no tenderness for the Infants mar the project: they *like* it.—Neither, on the other hand, let the difficulties of the undertaking dissuade. A single room in a cottage is alone required: while *any* cheerful, good-tempered dame who loves children and is able to read words of one syllable, is competent to be Mistress.

From the age of two or three then, let the Infants be consigned to the care of one who will teach them to "make their obedience" (as they express it) when they enter or leave the school, and to sit quiet during part of the time they are there. Above all, let her accustom them, while she repeats the LORD'S Prayer, (or whatever is prescribed,) on their arrival

and on their dismissal,—to be quiet. The other mysteries of her craft, it is needless to particularize. When the children can read words of three letters, and know the numbers, they are fit to be transferred to the Day-school. And already, *something* has been achieved. The traditional gesture of respect is practised as a matter of course. The signal for Prayers is understood and obeyed. The fitting behaviour while these last, is as well known by the new comer as by the oldest present. The obedience due to the teacher is accepted as an established truth.—It will be our fault, if one who, at five, behaves decently during Prayers in School,—disturbs the congregation, at fifteen, and refuses to kneel, at five-and-twenty.

II. (i.) In the DAY SCHOOL, the work of Village education properly begins. And here, our chief concern will be that what is done shall be *thorough* and *real*. Thus, in the matter of Reading;—how utterly absurd is the performance of rustic children,—inaccurate, inarticulate, monotonous, scarcely intelligible! What, (let me ask,) can be the value of ulterior attainments, while *the Reading* is of this unsatisfactory character? There can be no effectual learning by heart what has been read in so slovenly a fashion. While the foundation is rotten, the superstructure must perforce be worthless. It would be well to require greater accuracy in the beginners: more emphasis on the part of the more advanced children.

1. Waiving this however for the moment, on *exact* Reading, we may at least insist. Let any one watch closely the upper class in a village school. The monosyllables, ('of,' 'but,' 'to,' especially 'and,' 'the,') are for the most part dropped, as a matter of course: while 'to,' 'and,' are improperly inserted whenever the construction is not apparent to the rustic mind; or the asyndeton is uncongenial. Terminations of words are slurred and confused; thus 'forgiving' and 'forgiven' are alike pronounced 'forgive;' 'this' is abbreviated into 'the;' 'them' stands for 'him;' and the sign of the plural is habitually disregarded. Words are mistaken for others of like appearance; e. g. 'the impotent' becomes 'the *important* man.' Why should not children be taught to *aspirate* their words? Punctuation is so entirely set at defiance that the sense *disappears*. This disregard for stops arises partly from carelessness; partly, from

the necessity of reconnoitring a word difficult of pronunciation; whereby the impetus which has been collected sends the scholar so eagerly forward, that he runs together words separated by a point. *Two* sentences thus become intelligible.

2. Children ought not to be taught to read only out of the Bible. At the same time, it is so necessary that they should be familiar with that book, and their opportunities are so few, that out of the Bible they will infallibly be taught oftenest: and it may be as well to illustrate what I desire next to say, by a reference to those Divine pages.

The greatest difficulty, it is thought, in the education of Children,—and the special object which we propose to ourselves in many of the tasks which we prescribe,—is to get them *to use their wits*. A habit of inattention having once sprung up, grows upon a little rustic, until the idea of really mastering the sense of a passage, seems scarcely to find a place in his thoughts. The truth of this statement may be easily tested. Let any one take a class of children whom he is not in the habit of teaching; give them no notice of what he is about to do; but cause them to read a chapter in the Bible, all round: then, let him bid them close their books, and ask them the most elementary questions about what they have been reading. The larger number will show by their answers that they have not been attending to the matter in hand, in the least degree.

If it fares better with children of a higher grade, it is because they have been taught to *use* their understandings. Hence, the favour accorded to the study of Language, of Grammar, of Ancient History. Those departments of learning, in short, which are pursued at School and College, produce that intellectual development which eventually renders men capable of discharging the highest offices in Church and State.

3. What then shall supply the place of this training process, in the case of the children of the labouring poor? The question has been diversely answered. Some think that there is no better way than by proposing to them the same problems which exercise boys of a higher social grade[a]. The very

[a] What is to be thought of the following passage in Talbott's *Christian Schoolmaster*, (1707)?—"Latin, by a vulgar error, has been esteemed very neces-

attempt is hopeless as well as absurd. Hence, practically, some superficial 'cramming' in scientific subjects is all that is attempted.—Others imagine that an elementary *English* Grammar may supply the place of a Latin one, as an instrument of education; and the process of *Parsing*, &c. is conducted evidently much to the teacher's satisfaction.

4. Children's wits may be sufficiently exercised, it is thought, by causing them to understand *the meaning of what they read.* Such exercise is the necessary condition of their intellectual development; just as bodily exercise is necessary for the development of the body. But I suspect that those who put English Grammar (for instance) into the hands of a labourer's child, eight or nine years old, simply stultify themselves. Such an abstract matter is not *understood*, and therefore will never be *mastered.* How can it be expected, (aye, or *desired* either,) that 'a gerundial Noun,' (to mention another modern impertinence,) 'a deponent Verb,' or 'a disjunctive Conjunction,' should be comprehended by such pupils? A habit is formed, and soon becomes established, of reading without that act of *apprehension* which lays hold of every fact as it emerges: of *judgment*, which weighs it in a balance: of *reasoning*, which collects inferences, and is prepared to declare them. The child makes shift indeed to get on, but only mechanically. Now, however humble the attainments of a village school, we desire that they should be *real:* that the learning obtained there, however limited, should yet be *solid;* and that, as far as it goes, it may prove *available.* We fix a low standard, because we are convinced that a higher is unattainable; and are determined to hit the mark which we set before ourselves.

5. What is meant will best appear by an illustration. Let it only be premised that if the history contained in the xxiind, xxiiird, xxivth chapters of the book of Numbers be read by the first class in a Sunday-school, on addressing those at the bottom, it will be found that two or three of them have not the remotest conception whether it was Balak who sent for Balaam, or Balaam for Balak: what was the occasion of the sending; whether

sary to the education even of the meanest children; insomuch that scarce any husbandman (!) will venture to take his son from the school to the plough, till he has got some smattering in this language."—p. 85.

Balaam blessed or cursed; nor indeed anything about the story. Take then a short and simple narrative; as the first three verses of the xxi^st^ chapter of the same book, which run thus:—

"And when King Arad the Canaanite which dwelt in the south, heard tell that Israel came by the way of the spies, then he fought against Israel and took some of them prisoners. And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them, and their cities: and he called the name of the place, Hormah."

It will perhaps be said that this is not a striking history. Nor is it. But it is a very clear one; is contained in a small compass; and is such that when an intelligent boy has read it carefully over once or twice, he ought to be able to stand an examination in it. Yet will it be found necessary to pause at the end of each verse:—to ask, who Arad was?—where he dwelt?—which way Israel was coming?—*who* fought against Israel?—with what success?—and so on;—in order to procure for the next verse more attention, and for the last, most of all. But by this time, (especially if marks are given, or the boys are allowed to take places,) a degree of living earnestness will be established; and there is not a greater difference between a landscape in shade and in sunshine, than between the faces of children droning away at what they are making no effort to comprehend; and of others, whose wits are really at work to anticipate what will be asked next.

6. Let us however select a more interesting passage, and illustrate what is meant a little more fully. Refer to Numbers xxii. 23–35. A more graphic *portrait* of a transaction, it would be hard to find in the Bible. Now, I invite any one to take the first class in an ordinary Sunday-school, and cause the children to read that passage aloud. This done, and the books being closed, let him begin somewhat as follows:—

"Well, here is a history of Balaam's journey to Balak, and of what happened to him by the way." All assent.—"Was he travelling alone, or was anybody with him?" The concluding words of ver. 35, are yet ringing in the ears of all present; and,

uno ore, they inform you that "princes of Balak" were with him: (anarthrous, of course.)—"True: but was anybody else with him?"—Only one boy has perceived that "*his two servants* were with him." "Well. He smote his ass—how often?" "Three times."—"Yes. I suppose you would not venture to say what Balaam struck his ass *with:* eh?" "Sword," shouts one.—"O, Balaam wore a sword,—did he? He had *his sword on:* eh?" Silence follows; broken at last by "Sure I don't know!" (Whereas the speaker *might* know for certain that the contrary was the case: and that "he smote the ass *with a staff.*")—"Now, can you fancy you *see* the prophet on his ass? Can you fancy you *see* the place and all that happened?" After a little hesitation, some of the boys think it not unsafe to venture an answer in the affirmative.—"Very well then. He was met by—?" "The Angel of the LORD."—"Had *he* a sword in his hand?" This is remembered by all.—"And Balaam saw it: eh?" With some difficulty you elicit a categorical statement that Balaam did not see the Angel *at all,* but that *the ass* did.—"The ass then saw the Angel, and 'turned aside out of the way.'" All assent: (though if you had asked them what the ass *did* do, not one would have been able to tell you exactly.)—"Now, what I want to know is, into *what kind of place* the ass went?" The fact that it was a "field," has escaped the notice of all. This however having been ascertained by a reference to the Bible, you proceed.—"Balaam then went on a little further, I suppose, and the Angel stood still again. What kind of a place had they got to *now?*" A very confused answer follows about walls and vineyards. The Bible is again referred to, and the boys having been shown that there was "a wall on this side, and a wall on that side;" and having had it pointed out to them that if one of Balaam's servants had clambered over either of those two walls the chances are that he might have picked a fine bunch of grapes, &c. (a fact which is sure to strike the whole class as one of peculiar interest;) and that the road in that part was probably neither *very* wide nor yet *very* narrow:—you proceed to inquire, What kind of place Balaam and his ass had reached when the Angel made them halt for the third time? But you will not get an *accurate* answer to this. Those who remember how confined the locality was, will introduce some

apocryphal circumstance of two *walls* which made it so narrow: and unless you have refreshed their memory with a recent reference to ver. 25, you will probably be informed that the place was so narrow that Balaam now pinched his "*fut*,"—or some such transposition of events.—In short, you will find that only the cleverest boys have understood, and noticed the several points of the story. Those at the bottom of the class, if attention is paid to what *they* say,—(and the boys at the bottom must not be neglected,)—these boys will be found to have scarcely understood the story at all.

7. It should be observed that the questions above supposed, are all of an elementary kind. No attempt has been made to elicit the children's *knowledge of Scripture:* as, by asking them,—Of whom else is it recorded that he travelled with two servants? [Gen. xxii. 3. 1 Sam. xxviii. 8.—Compare the following places in which our LORD is waited upon by two: Gen. xviii. 2. S. Luke ix. 30: xxiv. 4. Acts i. 10, &c.]—On what other occasions did an Angel appear with a drawn sword in his hand? [Josh. v. 13, (viz. the Archangel Michael:) and 1 Chron. xxi. 16.] —What allusion is found to this wonderful transaction in the N. T.? [2 S. Peter ii. 16.]—What other cases of opening the eyes to behold the wonders of the invisible world are recorded in Scripture? [Gen. xxi. 19. 2 Kings vi. 17. And compare S. Luke xxiv. 16, 31.]—What other instances are recorded of dumb creatures employed by the Author of Creation to take an active part in the dispensations of His Providence? [1 Kings xiii. 24: xx. 36: xvii. 4, 6. Jonah i. 17: ii. 10. S. Matth. xvii. 27, &c.] . . . . . Still less has any attempt been made to teach the children *how to reason* on such a portion of the Bible as this. E. g. What was it which specially offended GOD in Balaam's conduct? What indications of the prophet's character are here afforded? What should be our own conduct when checks and hindrances in the prosecution of a favourite scheme are thrown in our way?—No questions of this higher and more important kind have yet been asked.—Neither have we taken occasion to speak of Angelic natures and offices; or to illustrate from the incident before us the agencies which "the Father of Spirits" is sometimes pleased to employ; or to remind the children of the Collect for S. Michael's Day.

Neither again have we discoursed of the claims of dumb creatures to considerate treatment at the hands of men; seeing how many wonderful disclosures are made concerning them in the Bible;—what a profound mystery enwraps their destiny;—and, concerning the ass in particular, what glorious things have been recorded, not only in the O. T., but also in the New. On all these higher points we have been silent.

8. We make such large demands upon our congregations when we preach; assume such entire familiarity with every part of the Bible; allude so freely to sacred persons, places, and things; (nay, are even *recommended* by our teachers to allude only[a],—not to stop to explain:) that unless extraordinary pains are taken to ensure that children shall be taught the Bible thoroughly while they yet frequent the Village School, it is hard to see how they are ever to understand us when we address them in Church. *That is,* in truth, why I dwell so long on this subject: why I insist, (perhaps tediously,) on the necessity of their being made thoroughly acquainted with the Bible before we relax our hold upon them. And as the indispensable preliminary to such higher knowledge, it is maintained that a habit of close attention must be formed and cultivated; and that children should be rewarded who show themselves expert in drawing *certain* inferences, (I do not say *obvious* ones,) from facts unequivocally stated, though perhaps they may occupy the reverse of a prominent place in the *narrative.* For example; the inference is about as certain from Gen. xxiv. 67, compared with xxv. 20, that for three years Isaac mourned and was disconsolate for the loss of his mother, as the evidence is dry on which that inference rests[b]. And yet it would require that a boy should be very attentive indeed, to discover for himself such a trait of Isaac's character. This subject,—rather, this method of teaching,—strikes me as so important, that I propose to dwell upon it for a few moments longer: illustrating my meaning by a reference to the book of Judges, (ch. iii. 12–26,)—and writing down *in extenso* the interrogations which it is conceived might with advantage be asked, if a pause were made at the end of verses 14: 17: 23: 26.

"You say that Eglon, king of Moab, smote the Israelites.

[a] See Professor Blunt: *Duties of a Parish Priest,* p. 165 to 167.

[b] See besides, Gen. xvii. 17: xxi. 5: xxiii. 1.

Did he come single-handed against them?—But how came Eglon to be strong enough to smite Israel?—Do you suppose he simply conquered them in battle, then?—*Many* of their towns did he burn?—Well,—was the town destroyed *at all?*—Do you know *why* GOD suffered His people to be overcome?—How long do you say the children of Israel served the king of Moab?

"At last the LORD raised up a deliverer to Israel. Out of what tribe?—What was his name?—Do you think you could have distinguished him out of fifty others, had you seen him?—Can you tell the name of any of his relations?—But how did it happen that he went to Eglon *at all?*—Did he travel *alone* then, do you suppose?—Should you think the present he brought was a little thing, a precious stone for example?—What did he kill Eglon with?—Well, but how did he come by that dagger; for it says somewhere that "there was no smith found throughout all the land of Israel"?—You cannot tell me what kind of dagger it was, I suppose. For example, should you think it was as long as a common dinner-knife?—It had one sharp edge, I suppose, like a sword: and the other side blunt, like the back of a knife: eh?—But what I want to know is, how it happened that the attendants of the king let Ehud come in wearing such a long dagger as that?—"Under his clothes," you say: on which side,—right or left?—*Why* on the right side? Stand up, and show us all exactly what you mean.

"You say that when Ehud "had made an end to offer the present, he sent away the people that bare the present." I wonder why? (Here, promise marks to any one who can tell.) [Obviously to defeat suspicion.]—How far had he got on his way back, when he returned?—When he came before the king again, was the king by himself?—Do you think he was entertaining a party of friends, then?—Should you suppose that the summer parlour was a very large room?—Had it a single door, or folding doors?—Was it paved, think you?—How about the entrance?—What did Ehud say?—Well, they "*kept* silence," I suppose: but what of *that?*—What did Ehud do next?—What were his words?—Can you give a guess at any part of Eglon's character from what followed? (Marks for that.)—Do you think Ehud expected that Eglon could get up?—Well, and what did he do *then?*—Don't you think it is just possible that, in his

hurry and confusion, he may have snatched hold of the dagger with his right hand, after all?

"How was it that the servants did not *see* Ehud escaping? (Marks for a correct answer.) [Clearly, the murder was all the work of a minute, and he had escaped long before they could have thought of returning.]—Finding the doors locked, they burst them open, I suppose?—Do you think it likely that Ehud, on his return, *showed* his friends the dagger with which he had killed Eglon?—Can you guess at what season of the year all this happened?"

9. For the more advanced sort, (as already explained with reference to Numbers xxii,) there are clearly other questions, depending on a fair knowledge of the Bible for their solution. Such are the following:—"Can you see any reason why the Moabites should have been friends with the *Ammonites?*—Do you remember any place in the Psalms where the Moabites, Ammonites, and Amalekites, are again spoken of as combining together? [Ps. lxxxiii. 6, 7.]—Where is 'the city of palm trees?' [Deut. xxxiv. 3; 2 Chron. xxviii. 15. Comp. Joshua iv. 19, where Jericho and Gilgal are mentioned together.]—Did any other Judge besides Ehud arise out of the tribe of Benjamin?—Do we read elsewhere of any more of the same tribe who were left-handed? [Judges xx. 16, and 1 Chron. xii. 2.]—What event had happened at Gilgal in the days of Joshua?—Can you make anything out of the marginal suggestion that 'graven images' may be intended? [Joshua iv. 20.]—Have the fords of Jordan been mentioned already in the book of Joshua? [ii. 7.]—Is there any other wholesale slaughter described as having been effected at the same spot? [Judges xii. 5, 6.]—What other cases can you recal of the scarcity of weapons among the Israelites?" [Judges iii. 31: v. 8. 1 Sam. xvii. 40. 2 Kings vi. 5.]

10. Need I add that, besides such inquiries as these, questions should be put of a more important nature; or rather that, from many a hint supplied by the narrative, practical lessons should be drawn of the highest religious value? If I do not proceed to illustrate this, it is because *intellectual training*, rather than *moral culture and spiritual improvement*, is our present subject.

11. To conclude these humble suggestions with the remark which introduced them. I began by recommending, and have

been illustrating much in detail, a close and curious catechetical method, in dealing with the children of the labouring poor. It is presumed that over and above its use in acquainting the lambs of the fold with the contents of the Bible, it will be found a sufficient, as well as a very admirable method of *exercising their understandings and developing their reasoning powers*. It may, (we presume,) stand in the place of Grammar, which we doubt if they will ever be able really to understand,—and of Algebra or Mathematics, which we suspect they will never have the opportunity to employ: whereas, they cannot *help* understanding what is explained in the manner already indicated; and they will infallibly apply their wits, so sharpened and incited to activity, on the common phenomena of daily life: even if one of those phenomena should happen to be,—*a Sermon*.

(ii.) Let it next be pointed out that sufficient allowance seems scarcely ever to be made for the exceeding ignorance of the agricultural poor. Not their *dulness*, but their inevitable *darkness* is now insisted upon. It seems to be assumed that they will be able not only to recognise allusions to sacred story, however cursory,—which, of course, it is just possible that they may: but that they will be able to understand abstract notions also, (as 'Regeneration,' 'Atonement;') and the polysyllabic names[a] of many things which they have not only never seen, but which they have never even had explained to them,—which it is all but impossible that they ever should. Thus, we talk familiarly of CHRIST 'in the ship,' and the 'miraculous draught of fishes,'—to persons who never saw a boat, nor any fish but a dried herring. We talk of natural objects, as seas, mountains; of artificial objects, as temples, altars; forgetting what a *very* imperfect notion the acutest of peasants, in some districts, can possibly have,—what a mere negation of an idea the duller sort must of necessity entertain,—on such subjects. Not to multiply instances, needlessly, how freely is 'the Crucifixion' discoursed of! And yet, (we express the doubt with sorrow,) it may be questioned if what that word denotes is, by many, understood *at all*. Some women in a certain village, including the mistress of the dame-school, came to a curate once with unfeigned surprise

[a] Every one's memory will suggest such familiar, yet difficult, words as 'Nativity,' 'Circumcision,' 'Transfiguration,' 'Passion,' 'Resurrection,' &c.

and pleasure depicted in their countenances, to announce that they had just found out what kind of death our SAVIOUR died. They had been to see a neighbouring Church, where a representation of the Crucifixion, in stained glass, had been newly put up; and this had accidentally opened their eyes to the real nature of that solemn transaction!..... I notice all this, *not* in order to exaggerate a difficulty which, practically, proves to be not nearly so formidable as might be supposed, but only to call due attention to it; and chiefly, in order to introduce the suggestion that by means of *Pictures* a great deal of necessary instruction may be readily as well as agreeably conveyed. Certain I am that those crass intellects require all the aids which illustration can supply, to help them over the ground which we desire that they should traverse intelligently; but for whose progress the prescribed period, at best, is all too short: besides that,

> Segnius irritant animos demissa per aures
> Quam quæ sunt oculis subjecta fidelibus, et quæ
> Ipse sibi tradit spectator.

And indeed, the necessity of explaining again and again a hundred things which are to ourselves so familiar that we suppose everybody else must understand them likewise, cannot scarcely be too strongly insisted upon. We hardly ever make allowances enough for the ignorance of our auditory,—their imperfect grounding,—their want of first principles. It was equally touching and agreeable, (one evening in Lent, 1852,) to receive a visit from a labourer's wife, who had dressed herself for the occasion, and evidently came on a distinct errand. After the usual greetings,—"I suppose, sir," she said, (with great hesitation, and a most perplexed face,)—"Lent—means—don't it, sir? that we must,"..... and there she stuck fast. She was quite willing to come to Church oftener than usual; to spare her children; to do whatever was wished for: but she really desired to understand the reason of this increased Pastoral activity; in short, to have explained to her, just for once, what "Lent" *means*..... To keep to our proper subject,—A set of clever, well-trained Sunday scholars have been found quite unaware of the meaning of a Parable, the general drift of which nevertheless seems pretty plain, viz. the parable of the Unjust Steward. One boy thought that the object of the

Steward's last recorded transaction was "to spite his master;" and another, that it was because "he thought his master had charged them too much." Attention was called to the teaching of the narrative, as explained by our LORD Himself; and the meaning of that Divine saying was inquired. "It means," (was the reply, after a great deal of thought,) "that people in this world do cleverer things than the Angels would ever have thought of!"..... Now, if a Sermon had followed on the Gospel for the day,—would not much of it have probably been unintelligible to many beside those boys? The story was of course forthwith explained in familiar language; and the mirth which the Steward's artifice occasioned, was striking enough.

(iii.) Proceed we now to say a few words about Geography,—without which, History is seldom intelligible; and with which, it is quite fair to exercise the minds of children of the humblest class. A circumstance was lately related to the writer, strikingly illustrative of the ignorance of those alluded to; or rather the atmosphere of darkness in which their small intellectual life subsists.—"Do you remember my showing you the Red Sea, in the map, the other day?" said a friend to a village child of fourteen. "Well. The lady whom you saw at my house, is on the Red Sea at the present moment." "La, sir!" (rejoined the other with astonishment,) "I never thought that Jerusalem, and Egypt, and the Red Sea, and they sort of places, were in *this* world!"..... In what world then did she suppose they were? asks the enlightened advocate for the spread of "useful knowledge." *Who* is to say? I answer. She perhaps thought that such places are a kind of allegory;—"a name," but not "a local habitation;" things tied no closer to this earth's surface, than the places in 'Pilgrim's Progress.' Or perhaps, (which is far more probable,) the poor child did not *think* about the matter *at all*. She had *read* about the Red Sea *in the Book of Exodus:* she had been *shown* the Red Sea on a sheet of paper, called (for some unknown reason) *a map*. There she stopped. She had never transferred the map, in thought, to the Earth's surface; had never once taken in the idea of what a map *means*. ..... The man who cannot learn wisdom from such incidents, deserves to be blind for all the rest of his life.

Display the chart of Palestine before a row of rustic urchins,

and inquire, "Where is Bethlehem?" Up goes a dirty little finger, and Bethlehem is found. But open the first page of S. Matthew's Gospel, and repeat your question to the same youthful geographer. Will he not *still* find 'Bethlehem' in the vicinity of 'Jerusalem,'—if his eye happens to light on chap. ii. 1? and is it *quite* certain that the map is to him anything more than a sheet of tinted paper, inscribed with names of places?

It is believed, considering the tender age of the children to be taught, and the scanty helps to intellectual development which they enjoy, that the best way of teaching Geography would be to exhibit a rough map of the parish, on a very large scale; the principal houses, and other objects of chief importance,—as Church, School, pond, road, path, &c.,—being distinctly laid down. This, it is thought, would enable the children to connect a definite notion with a map; which notion they might without effort transfer from the village, to the county; from the county, to Great Britain; from Great Britain, to Europe; from Europe, to the World.

(iv.) When the chief objects of attainment in a Village school were above enumerated, stress was laid on the importance of the memory being exercised with the Psalms, the Gospels, and of course the Collects. Moreover, pains should be taken that whatever is acquired in this way, may be acquired *accurately:* for accuracy is a habit; and *the use* of what is committed to memory depends on the exactness with which it has been acquired. In the Catechism especially, from its frequent repetition, instances of the most absurd perversion of meaning constantly occur. What can be the use for example of the ninth article of the Creed, to one who pronounces it "the communion *of sins?*" It is surprising in what an inveterate habit of inaccuracy peasants will grow up, who were not well grounded at first. "Keep body *tempran sobeness chasety,*" may serve as the type of innumerable instances of mispronunciation,—with which it is almost hopeless to try to deal. The Catechism, if children are to make any real *use* of it, must surely be learned afresh!

The importance of having many Psalms and Collects, not to say many of the Sunday Gospels, thus accurately committed to memory, becomes apparent in after years. In time of sick-

ness, or when the Confirmation season approaches,—how much there is to appeal to! In Church, especially, how is the act of attention facilitated, if the memory assists the eye, and the eye the memory, in following the Minister! Where shall better prayers be found than the Collects? Let the Psalms for the day, at all events, be read aloud in the School by the upper class daily,—morning and afternoon; and the younger sort *compelled* to sit silent and attentive the while,—a rehearsal of the behaviour which will be expected of them in Church. The writer knows a school where the eldest children, on being called upon to stand up, invariably left their Prayer-books behind them. *They knew the Psalter by heart.*

(v.) As for an acquaintance with the contents of the Prayer Book, and the structure of the Christian Year, including the ready use of the Calendar and table of proper Lessons, as well as with the order of the sacred Books,—it seems to be just what may be reasonably exacted of village scholars. Before they *finally* leave the school, however, it will be well to have gone over with them the order for Morning and Evening Prayer, somewhat in detail; as well as the Communion Service, and the principal occasional Offices. Certain it is, that if the P. B. is not explained *now*, the probability is that it will never be understood at all; and if not taught by you, certainly by no other person.

(vi.) That children should be made proficient in the first four Rules of Arithmetic, together with Reduction, and the Rule-of-Three, may also fairly be required. Ciphering, even as an exercise of the wit, cannot fail to be of great use: but the ulterior advantage of such an amount of attainment no one can foresee. And need it be said that the sums set should always be of a practical, and therefore of an interesting kind? The result of accumulated savings; what remains when certain necessaries have been purchased out of the week's wages: the cost of familiar articles, at so much: the share of each, if so many are to divide: or again, such problems as the business of the farm suggests:—*this* is evidently the right method with labouring boys; whose "Arithmetic" should be—skill in *reckoning;* its highest achievement being *the art of keeping accounts.*

(vii.) To bring this part of the subject to a close.—The extent

to which the Day-school should be frequented by the parish Priest, it would be unreasonable to pretend to define: but it is presumed that if left entirely unvisited, no village school can be expected to thrive. Its prosperity must in fact depend very much on the degree of personal supervision which the Pastor of the flock is able to bestow upon it. The stimulus and encouragement which his mere presence supplies, is incalculable. His welcome person and familiar voice, (at once a voice of love and authority,) is far more than a large money endowment. Indeed his possible entrance at any moment, the almost certainty that he will visit the School in the course of the day, is enough to prevent any considerable irregularity; while it supplies the necessary sinews to the teacher's authority. To himself, the gain is great. He learns incidentally much of what is going on in his parish, and obtains a truer insight into many households than is possible in any other way. Especially does it acquaint him with the dispositions of those with whom he will hereafter have so much to do: give him an early influence over them; and suggest a valuable subject for conversation in visiting their parents,—to whose hearts there is no surer avenue, than discourse which shows anxiety for the welfare of their children. But of course, the greatest advantage is that which accrues to the pupils; the living interest imparted to that entire routine which, in the last six sections, has been imperfectly described in outline.—That a parish Priest must be *supreme* in his own School, no one should require to be told. Absolute authority over all, including the Master and Mistress;—the unquestioned right to control every lesson, prescribe every book;—this is indispensable. He will be weak indeed if he suffers another to usurp this authority; worse than weak if he abuses it, himself.

III. 1. We have hitherto spoken particularly of nothing but the Infant-school, and the village Day-school. The Sunday-School is of course the necessary complement of this last; and in many respects affords greater elements of hope. The evil of irregularity of attendance on the part of some, is compensated for by maturity of understanding. It is a matter of prime importance to secure the attendance of children at least until they have been confirmed. But it is a far higher achievement,

to induce them to persevere in coming *after* Confirmation and admission to Holy Communion. This may be effected by a little ingenuity and tact. By granting certain privileges to the boys who have been confirmed, it is thought that their unwillingness to come to Sunday-school might be overcome. For instance, if a small portion of allotment-ground were granted conditionally to each of the elder boys: if membership in the cricket-club were connected with a place in the first class; and if attendance until the age of twenty-one entitled a youth to a small premium; or even if it were understood that the seniors would be invited annually to a repast:—by such simple methods, it is believed that not a few of those who slide away from us immediately after Confirmation, might be retained. The elder sort need not, of course, be taught with the rest: neither should they be expected to walk to Church with their juniors. They might disband earlier; or accompany the Clergyman, as if they were his privileged friends.

2. There scarcely exists a better test of a successful Ministry, than that which is supplied by the hold retained on the lads of a parish. Girls are more amiable; and may be induced, (if great pains for many years have been taken with them,) to attend the Sunday-school until the time of marriage arrives: which, by the way, is a more important achievement than at first sight appears; for the young men of a village are—*what the young women make them.* But to secure the persevering attendance of youths from the age of sixteen or seventeen to twenty or twenty-two,—is indeed a difficult feat. And yet, when it is perceived that a hostile tradition is generally the only obstacle, it is impossible not to hope that even *this* point may also be carried, where there is tact, and ability,—supported by a determined will. It is surprising how much may be done towards achieving this object by the very gentlest of the other sex. I will not stop to analyse the phenomenon. As a matter of fact, the rudest natures may in this way be guided, if not subdued.

3. The chief point in the efficient management of a Sunday-school, (next to personal supervision, which is simply *indispensable,*) is to secure the punctual attendance of a sufficient number of competent teachers. It is neither fair, nor desirable,

to avail oneself of the services of the elder children. A week of bodily labour ought not to be crowned by a day of mental drudgery; nor should we be deprived of the satisfaction of helping those forward who are best able to profit by our lessons. This then is precisely an exigency which puts Pastoral ability to the test. If the farmers could be persuaded to render the required assistance, it would be an incalculable gain; but this may not generally be hoped for. Can none of the younger members of their families at least, be induced to assist in this truly Christian work? How would it draw the employers and the employed, throughout the week, closer together, if on the day of rest such solicitude were shown!

4. Let the teachers be who they may, it is an excellent Pastoral practice once a week to give *them* a lesson. Besides the benefit to the teachers, a Clergyman is in fact thus multiplying his own utterance throughout his School; and securing that sound teaching shall be generally disseminated, while his own personal exertions are of necessity confined to a few of the more advanced.

5. Punctual attendance must by all means be secured, and emulation excited. A system of small rewards, added to certain special privileges to children, (and to parents of children,) frequenting the Sunday-school, are among the obvious methods of retaining a hold on the young. But there is no way of doing this so systematic and efficacious as a Club to which Sunday scholars alone may belong[a]. The details of all such schemes must vary locally. *He* manages best, who so contrives that a little web shall be wound about those whom GOD has given him; from which they cannot break away, except to their own manifest damage and loss. It is not necessary to say more; except to warn the Pastor who has too much of the dove, too little of the serpent in his composition, against yielding a credulous ear to the excuses which are invented to cover absence. Let him be advised to sift every plea to the bottom. What is certain, he who suffers a child to escape the discipline of School, is preparing for himself a thorn. Nothing less should be aspired at than knowing why *every child in the*

[a] See on this subject, some interesting remarks by the late Professor Blunt, in his chapter *On Schools*, p. 212-3.

parish is not present, morning and afternoon. It will remain to be seen how far the reason assigned is valid. A little inquiry will often throw strange light on this subject. The Pastor who could be so happy as to remove the obstacle out of the way of each child, and to gather all his brood about him twice on Sunday, would have crowned himself with stars.

IV. 1. Next in importance, for conducting the business of village education, is the NIGHT-SCHOOL. For about six months, —during the whole of that season when the days are shortest,— boys and men may generally be prevailed upon to come for three or four evenings in the week, for a couple of hours, in order to be taught. The system is now so general, that little need be said in its praise. Reading, Writing, and a little Arithmetic, is probably as much as can reasonably be attempted in this manner. If possible, the older men should be taught apart from their juniors,—whom they dread supremely as witnesses of their own slender attainments.

2. Besides those elementary processes which must of necessity be the work of a Night-school, *mental Arithmetic* should certainly be taught; care being taken, that the sums are of a thoroughly practical kind. Boys, otherwise dense enough, often show singular aptitude at numbers; and considering their probable opportunities, together with their awkwardness in using their fingers, they perhaps derive more substantial good from learning to work short sums mentally, even than by using their slates. Not a few practical difficulties are also thus obviated. For the same reason, by the way, (and because it is more interesting,) lessons which can be conveyed *orally*, seem to belong specially to the Night-school.

3. But boys and men alike, should now be taught *to write;* which calls for no more supervision than a single person is able to bestow; and both amuses, and keeps them quiet. The more proficient should be instructed to indite, while another dictates, an imaginary letter. Not a little merriment may be produced in this way, and not a few lessons of solid wisdom conveyed; while the obvious usefulness of what is going forward, recommends the exercise to the favour of all.

4. Some skill is required to make the Night-school a really popular institution. It should, perhaps, rather be *called* an

"evening *Class*,"—in order to save the feelings of the older sort. Could one afford to preside in person, every obstacle would disappear: but this is clearly impracticable; and to provide a fitting substitute is often difficult.—Next in importance, is the selection of amusing books.

5. But after every precaution has been taken, it is well not to expect too much. Let us bear in mind that whatever is done, is *so much gain*,—be it much or little.[a] Long ere the evenings are light, the goodly band with which we began in October or November, will have dwindled down to a very small handful indeed. It is good policy to endeavour to prevent the appearance of being, (in plain terms,) *forsaken* by one's Night-school. Take the matter in hand betimes, therefore. Collect your men and boys just for one more week, in the best force you can; and then dissolve the School for the season, with a short Address,—at which last meeting, (by a very obvious expedient,)

[a] To some readers, the following unpretending letter from the Incumbent of a small agricultural parish in Berkshire, (Culham, with a population of 474,) will not be unacceptable. Professor Walker, in August 1851, in reply to a request that he would state how he had conducted his Night-school, and with what success, wrote as follows:—"I have now for two winters tried it; and though not with all the success I could desire, yet with quite sufficient to induce me to continue it.

"I admit any who like to come, who are employed during the day; and the ages vary from 21 or 22 to 14. Each pupil pays 2d. per week, and the school is open from 6 to 8 in the evening. We begin in October, and keep on until the beginning of March. My Master receives the pence as his pay. Our school-fund supplies firing, candles, books, &c. The cost is not great. Our average attendance last winter was from 16 to 18, and this is as many as could be expected from my little parish. The young men generally behaved remarkably well. There were exceptions; but after expelling one bad one, things went on very well indeed. The progress of the pupils was very great; but I am persuaded that it is an instrument of good, independent of progress. It must be good for a young man, when he comes home from work, to wash and dress himself and come to school, where there is a fire, candle, and some sort of food for his mind, instead of idling at home, in the midst of squalling babies and troublesome boys; or, what is worse, seeking the blazing fireside of the Public house. I am satisfied of the good, in many ways.

"As for *management*,—we have three classes; and the two hours are so portioned out, that commonly each class reads, writes, and ciphers during the evening. Our scheme is,—(i.) Write—Read—Cipher.—(ii.) Cipher—Write—Read.—(iii.) Read—Cipher—Read. The three are mathematically interchanged; but our rule is a leaden one. Frequently, two classes cipher at once: sometimes, two read together. For reading, we generally take the Bible, twice a week; and then two classes come together. We read the O. T. straight through, missing the genealogies. Our other reading is from the books of the Irish Board, which in my opinion are excellent, and which I use almost wholly in our Day-school. We close, (but do not commence,) with Prayer. If I am not present, the Master has a form. If I am there, I adapt a few of our Collects; and by adapting, I mean that I put in a few clauses, praying for friends, the parish, &c. &c."

you will provide that all shall be present. It is better policy to *kill* a class in February, than to let it die a natural death in March. Avoid *that*.

V. Such are the principal ways of conducting the necessarily imperfect Education of a country parish. As for the expedient of getting a few young persons to come to one's own house, in order to receive special instruction, it is too important to go unnoticed,—too obvious to require many words.

VI. The problem proposed at the outset, was this:—Given a certain parish, how shall the work of Education be achieved, in spite of local obstacles?[a] And the question was so put because parishes differ so materially, that what is the established practice in one place, would be utterly impracticable elsewhere. We desired moreover to suggest the notion, now to be developed more fully, that there is room for the display of not a little ingenuity in order to triumph over the hindrances which long neglect, evil traditions, abject poverty, excessive vice, (with their inseparable adjuncts—debased intelligence and aversion to restraint;)—above all, which trades and manufactures of whatever sort, will sometimes interpose in the way of Education.

But to deal further with the question, at any length, on paper, is clearly impossible. No particular case is before us: nor, until we had studied in detail the condition of a mining district; or again, of a weaving population; or again, the habits of those who dwell in the potteries,—near the sea,—or where factories are established; where furnaces abound; or where a livelihood is picked up by the lace-pillow, or by straw-platting, or by some other similar trade: until each fresh problem had been fully examined; the habits which it induces ascertained; the temptations incidental to it, appreciated; the difficulties which it interposes, explored:—until all *this* had been done, no one could pretend to offer any but the most general suggestions.

And yet, it is something to approach the problem with a conviction that the only real difficulty is *how* to deal with it *most effectually*. Why too should we fasten our eyes so perseveringly on difficulties; as if, where obstacles exist, correlative helps are not discoverable also? The opportunities, few,—but

[a] See back, p. 252.

the wits, sharp: the trade, unhealthy,—but the habits induced, not necessarily vicious: the occupation, degrading,—and yet the dispositions, willing, and a margin of time left for improvement..... Not to look beyond those counties where lace-making and straw-platting prevail, (female occupations both,) —it is thought that a large amount of useful teaching might easily be combined with the necessary conditions of those sickly trades. Might not the children, instead of being crowded into small, unventilated rooms, be gathered into a larger apartment? Might not the *School-room*, or part of it, (in some places,) become the accredited *lace*-school? At least for a portion of the day, the craft might be plied *there;* while some one read a story aloud; or taught orally; or helped those present to get something by heart; or made them sing. For an hour or two,—perhaps for an afternoon,—it might be stipulated that the pillow should be laid aside, and the proper work of a School-room prosecuted.—But enough has been said. The application of the principle must be left for individual ingenuity, tact, and earnestness.

He who most deplores the ignorance of the humblest class, will be for ever asking himself whether something may not be devised for their improvement. *Who,* for example, can see a child eight years old, tending swine,—in other words, kept idle for a whole day,—without inquiring whether that neglected creature might not have a psalm or a collect, for a quarter of an hour at a time, in his hand; which he might be required to get by heart? You cannot take him from his post. He is earning a trifle, and the family are miserably poor. The alternative lies between overlooking his case,—or showing him how he may do something for himself without wronging his employer. . . . . Generally speaking, it may be observed that the occupations of every class, even the most laborious, leave *some* margin for self-culture. A book may be set up before the sempstress; by which something is gained, and nothing lost. Burns composed those poems which have rendered Scotland famous, while he was following the plough. He who has watched artisans at their meals, (masons and bricklayers for example,) is aware that those poor fellows feed their minds and their bodies at the same instant,—and, (what is saying a good deal,) with

equal avidity. I have seen "Chambers' Journal" spread open, and devoured so voraciously by the eye, that the hand (having nothing to guide it) wandered about in quest of the cup which had been filled just before with incredible despatch, and now smoked within a few inches of the eager student. There was but half an hour for breakfast and for study; and both appetites were wondrous strong!

Because these pages are meant to be only suggestive, special allusion to *Female* education has been omitted. Let it be remarked however that there is a certain kind of training which girls can receive at the hands of a lady *only*. Whatever belongs to modesty of manner, simplicity of dress, delicacy of sentiment, —(and these things are to be found in the cottage no less than in the mansion,)—all such things, which are indeed *most* lovely and precious in womankind of whatever grade, are caught, as it were by reflection, from intercourse with a lady. With men, feminine graces are matter of precept: with the other sex, they are matter of example. Besides, feminine propriety is, in a manner, indescribable. And then it is evident that remarks of a certain class come to females with fitness only from female lips: while of some very important things we cannot, (I mean we *should* not), speak at all.

VII. The Natural Sciences seem one and all utterly irrelevant in any Village course. Whether Botany might not form an exception, I will not stop to inquire. A notion,—however inadequate, yet at least some faint *notion*,—of Astronomy, of Geology, of Chemistry, of the properties of Light, of Electricity, and so forth, may in the meantime be conveyed by an occasional Village Lecture. This will prove highly popular, and delightful both to him who delivers it, and to the most uncultivated auditory imaginable; if it be but conducted in a practical spirit; illustrated with intelligible diagrams or easy experiments; and brought down completely to the level of those who listen. Indeed, such Lectures, (besides that the humanity which suggests them is sure to awaken a response,) may be made very useful. A labouring man's life, at all events, is a very hard life; and if we may gild it by affording a little insight into any part of God's glorious Creation, it is surely worth our while to take pains to do so. Our manifold attainments are a part of our

stewardship; and it is strange if we cannot turn any of them in this way to account. Surely one might hope to make the nature of the Atlantic cable, for example, or, (what is almost the same thing,) of the electric Telegraph, interesting to a rustic auditory. Something about the celestial bodies generally, and the aspect of the starry heavens,—might surely be so delivered as to fill their souls with wonder and admiration. Why should not the hind's attention be invited to the fossil shells he is for ever disturbing with the plough,—to the relics of a bygone World among which he may be said to have his very being? He can never be taught *to understand* such things, it is true; but he may at least be taught to *see* them. Would it not draw those rough fellows closer to us, if they saw us in so many ways solicitous for their good? The thing which I am saying however is, that although Natural Science,—even in its most elementary shape,—ought never to be attempted in a Village school, *the Village Lecture* affords an opportunity for conveying something better than abstract elementary facts. It may be made an instrument of Education; and afford insight into departments of Knowledge which else must remain a blank..... And now to descend to something of a humbler nature.

VIII. The subject of mental cultivation may not be dismissed until attention has been called to the utter insufficiency of mere *head-knowledge,* to produce any of those precious results for the sake of which, confessedly, Education is chiefly bestowed. Here is seen one great practical difficulty of the teacher's office. The sharp clever boy masters his task, delivers the ready answer, ultimately wins the prize. But how often is that 'sharp clever boy' an incorrigible liar, an undutiful son, the pest of the place! There shall be at the bottom of the class a child of incredible inaptitude for study, but who is nevertheless immeasurably the nobler creature of the two. Can no plan be devised for encouraging good *conduct,* as well as rewarding good *abilities?*

Let it suffice to have said thus much. The established rewards of ability must not, of course, be transferred elsewhere; but if the School is to be indeed the training-place for the Village, there must be rewards for something besides mere head-work. We shall also learn, while conducting the process of teaching, to detect and cherish the better instincts often

discovered by the less ready. And unless we set a higher value on mental power than on moral worth, we shall take care that the highest rewards shall eventually be theirs, who best deserve them. Of what avail is Education, if it only results in readiness at Reading, Writing, Ciphering, and remembering facts in the Bible? Will these conduce to happiness; or make dutiful citizens, loyal subjects, good men and women? I know of few things more unsatisfactory than a school in which attention has been exclusively devoted to the intellectual development of the pupils; or rather, to their *Biblical instruction*, apart from *moral restraints*, and sound *Church-of-England training*. The girls,—dressy, pert, and bold, with a manner verging on immodesty: the boys,—restless, inattentive, insubordinate, and claiming the utmost amount of license: boys and girls alike, conceited, self-sufficient, and ready to take offence:—are not these exactly the materials out of which the Meeting-house delights to recruit its ranks? And do we not desire to produce a very different type of being from either of these,—so formidable, when at last they leave us: of so little comfort, while they stay? Let a few suggestions be offered as to the general process by which this is to be accomplished.

IX. Besides mental training, it must be freely declared that there is another kind of discipline belonging to the first years of life, to which we attach scarcely less importance. Allusion is made to that moral and physical training which goes on from hour to hour, from day to day; to those lessons of obedience, order, punctuality, method, silence,—which are taught by a good disciplinarian: above all, to that *habit of Reverence* which it is a teacher's highest praise to know how to inspire. Truly, Reverence must be instilled in infancy, or never at all. The reverence due to holy places, persons, things, as well as to Parents; the respect due to superior rank, age, station; even the respect which men and women owe to one another, and *to themselves*:—all this is to be taught definitely and with authority; and the effect of such lessons on the future well-being of the individual, and therefore of the village, is incalculable. To accost a superior, even though a stranger, with a gesture of respect; on no account to enter or make exit, without saluting all present;—*this* is something more than Politeness. It is a part of Morality.

No less important is it that children should be taught to keep silence when silence is enjoined; to say their prayers aloud in concert, at the appointed times: above all, to kneel *upon their knees*, with the outward gesture of reverence to *His* Majesty,—of whom, when Job "considered," (xxiii. 15,) he declared that he was "afraid."

Irreverence is certainly one of the most distressing symptoms of the age. Far be superstition from this Church and nation! But the danger of irreligion and unbelief is patent; whereas immoderate attachment to the externals of Divine things, is not to be found at all. For this reason, it is believed that together with lessons of inward purity and holiness, (which one would lose no opportunity of instilling,) the external marks of reverence, as well as the conduct which is becoming in the House of GOD, should be made a distinct part of education. The walk to the Sanctuary should be orderly, and silent: even the Churchyard, as the sleeping-place of the dead for a thousand years, should not be approached inconsiderately. Shall I be deemed a dangerous person if I seriously recommend that village children should be taught to do *that* obeisance on entering and leaving Churches, (where they come into the more immediate presence of Almighty GOD,) which is expected of them when they cross *our own* domestic threshold, and come into *our* unworthy presence[a]? True, that this practice, once universal, is not enjoined by the Canons of 1603; but the reason probably is, *because it was once universal:* as indeed it is not yet discontinued in the provinces, by the elder sort[b]. The author of "The Christian Schoolmaster,"—(a judicious treatise on "the public instruction of children; especially in Charity Schools[c],")—directs that, on

[a] "Although I do not consider the Canons of 1640 to be binding upon the Clergy, I see no very serious objection to the custom therein commended, (as having been the ancient custom of the primitive Church, and of this also for many years in the reign of Queen Elizabeth,) of doing obeisance on entering and leaving Churches and Chancels; not, (as the Canon expressly declares,) 'with any intention to exhibit any religious worship to the Communion-table,'" &c. (Bp. of London's *Charge*, 1842, p. 44. See the whole passage.)—The meaning of the practice should, of course, be explained to children; which, it is thought, would sufficiently recommend it.

[b] See Lathbury *on the Common Prayer*, p. 153–4: and the Canons of 1640 (No. vii.) in Cardwell's *Synodalia*, p. 406.—It is still the practice, at Oxford, for the Canons to make "due and lowly reverence" to the LORD'S Table, on leaving the Cathedral. See further, on the subject of *Reverences*, Robertson, p. 131–8.

[c] By James Talbott, D.D. &c. p. 144:—published in 1707.

Sundays and holydays, children "must be taught to behave themselves with all reverence in the House of GOD, viz. *to bow decently at their first entrance;*" (p. 92–3.) where it is noticed as the ordinary practice.—In the tenth edition of "the Pious Country Parishioner," (1743,) at p. 53, is found,—"As soon as you enter the Church, turn your face towards the Holy Altar, lowly bend your body to Almighty GOD, and say to yourself, 'Holy and reverend is thy Name, O LORD,'" &c.—That "when, in time of Divine Service, the LORD JESUS shall be mentioned, due and holy reverence shall be done by all persons present," the xviii[th] Canon, (appealing to ancient custom,) ordains; and Bishop Blomfield expressly sanctioned[a]: but children must be *taught* this,—not left to learn it for themselves.—Arrived in Church, how can they be expected as men and women to kneel and say a short prayer, if as children they are not trained and *required* to do it; the form of words being rehearsed periodically, in order that we may know that it is still in use?—To expect perfect propriety in Church, is unreasonable. But we may require, (it is presumed,) that as many as have books, shall use them. We shall admonish those who systematically neglect to respond; and often explain the duty, and the blessing of Common Prayer. By occasional rewards, we may, it is thought, allowably cultivate in the elder children a habit of attention to what is delivered from the pulpit: and that they should kneel whenever the rubric prescribes, we may at least insist. It *cannot* be necessary, that children should whisper throughout the the whole of Divine Service; eat filberts, perpetrate small practical jokes, throw themselves into every possible (and impossible) posture, and present the unquiet appearance of a herd of couchant deer,—whose glancing antlers suggest perpetual motion. *Why* need these diminutive creatures whisper in Church, *at all?* ..... Surely too, when the Service is over, they should be taught not only to kneel, (with the rest of the congregation,) while the Benediction is pronounced, but to remain in the same posture, for a few seconds, in silence; and even then, not to quit the Church until their seniors have withdrawn: nor yet to rush out with noise and confusion; but with decent gravity, and after

[a] *Charge*, (1842,) p. 43,—quoting Hooker, B. V. c. xxx. §. 3. See also a chapter in Robertson, p. 131–8.

the manner of persons who have been taught that "this is none other but the House of GOD."

However uncongenial it may prove to play the schoolmaster in Church, I see not how we can help realizing the notion that, to some extent, *a child's* religious training must be carried on, even there. We will do our best to create the required habits in the Schoolroom; but we shall not be able to afford to dismiss the children to any part of the sacred edifice where they are beyond control, as well as out of sight. Some should sit with their parents. Others will be most effectually kept in check by being placed under our own eye. We must provide that there shall be convenient kneeling accommodation for all; and that as many as are capable of using Prayer-Book and Bible, shall possess both.

X. The subject of CATECHIZING is sufficiently important to have a chapter to itself; but the remarks which it is proposed to offer, shall find place here; in order to mark the connexion which subsists between Catechizing, and the subject hitherto considered. Education without the Church Catechism is worthless,—a system rotten at the core. And although Catechizing is something more than hearing that formula repeated, yet, because the two are inseparably connected,—(Catechizing technically, ever implying the Church Catechism,)—it may properly be regarded as the complement of religious education,—the only education which deserves the name. To know what is the teaching of the Church on this subject, it is enough to refer to the lxxviith, and following Canons.

1. If there be one practice more than another which has been urgently recommended by our Divines, as well as emphatically enjoined,—and yet has fallen into general desuetude,—it is this. The rubrics of every edition of the P. B. have been express, and they have ever increased in stringency. In 1549, the Curate "*once in six weeks* at the least,.....once upon some Sunday or holyday, half an hour *before Evensong*," was required "openly in the Church" to "instruct and examine so many children," &c. In 1552, Catechizing was enjoined "upon *Sundays and holydays;*" and thus was made a regular weekly ordinance. By the Canon of 1603, (N^{o}. lx.) it was enforced *under penalty of excommunication* to "Parson, Vicar, or Curate," as well

as to the people who neglected it. In 1662, the Rubric sustained a memorable alteration. Catechizing was to take place "*after the Second Lesson at Evening Prayer;*" the evident intention being to secure the presence of the congregation. But instead of drawing to the Catechism, this had the effect of driving away from the Prayers.

2. The chief difficulty attending this ordinance, is, to preserve a middle course between, on the one hand, so exclusively teaching the children as to annoy the Congregation; and, on the other, so exclusively teaching the Congregation, that the children shall be practically overlooked. The former method makes Catechizing first unpopular, then impracticable: while the latter renders it null and void, destroying its professed purpose. We must ever have an eye to the instruction of those lambs of the fold who come to be taught "which be the first principles of the oracles of GOD." (Heb. v. 12.) But this need not make our teaching unacceptable to their elders. By frequent remarks of a loftier kind, which we shall not affect to address to the juniors, but to the Congregation at large, we shall seek to conciliate indulgence in respect of the elementary instruction which it is our declared purpose then to convey.

3. But it is a mistake to imagine that elementary instruction is unacceptable to country people of mature age. Many simple things which fall from us are new to them; or we explain what they have often wished to know about, but have been ashamed to ask. The chief Shepherd Himself (S. John xxi. 17,) directs us not only to "tend" (ποιμαίνειν) but to "*feed*" (βόσκειν),—His sheep: His "*sheep*" (πρόβατα) as well as His "lambs" (ἀρνία.) Catechizing would probably not be unacceptable of an afternoon, in most country Churches, if pains were taken that it should be audible, and interesting; if it were not unmercifully prolonged; above all, if it did not supersede the Sermon,—which is probably invariably preferred[a]. Might we not be content to catechize for ten minutes, and to preach for twenty?

4. Another difficulty is, so to prepare the Children, that their answers shall be capable of being fashioned into accuracy, with-

[a] "So that Catechizing be first dewly performed, let them have a Sermon after that, if they desire it." (K. Charles I.'s Resolution of one of Laud's quæries.)—Laud's *Works*, V. p. 368.

out wasting much time; and yet, *not* so that the Catechizing shall be a dialogue, evidently rehearsed beforehand, and now recited in public. The children ought never before to have had the matter so fully explained to them, as during those ten minutes in Church. Catechizing ought, in a word, to be *a reality*. And it is surprising, when it is conducted with spirit and skill, what a lively exhibition it becomes; as well as how interesting to parents, when they hear from the lips of their offspring such fruits of wisdom as they are conscious of never having implanted.

Miraturque novas frondes et *non sua poma*.

5. Although the Catechism is doubtless the platform, on which to base such instruction, one yet need not so to tie oneself, that nothing shall ever be said which is not logically evolved therefrom. Short addresses to the Congregation, whether hortatory or explanatory, may find place; and will redeem Catechizing from the charge of dulness. "It does not appear," (says a writer of excellent judgment,) "that catechetical instruction must necessarily be uninteresting to the hearers, or a severe tax on their patience and charity. Rubrics, Canons, and other documents, throughout suppose something different from a mere asking the questions and receiving the prescribed answers. Much of an interesting kind may surely be drawn out and communicated in the course of the examination; and moreover, although the limits imposed by the nature of a catechetical lecture would considerably check the exuberance of popular eloquence, there is nothing against, but very much in favour of, such a discourse as might be both useful and sufficiently agreeable to the generality of our people[b]." And yet, if weariness or opposition are anticipated, the practice might be initiated in Lent, and discontinued, (if needful,) at Easter. *That* must be a very strange locality where public Catechizing could not be rendered palatable for the space of ten minutes. Rather may it be anticipated that where there are three full services, it might even *take the place* of the afternoon Sermon, and be prolonged to the full extent of half an hour.

6. Pains must be taken, however, to anticipate every possible

[b] Robertson, p. 246.

cause of discomfiture. The children, for example, should be placed some distance off, or their answers will be inaudible to four fifths of those present. If what is spoken in a conversational *style* does not seem altogether worthy of the occasion, what is delivered in a conversational *tone* might certainly be as well not delivered at all. The truth is, Catechizing is a very difficult art; and if one must speak honestly, the reason why it is rarely practised, is *not* because the need for it is superseded by the Sunday-school; but because we distrust ourselves, or are unwilling to undergo the labour which is the condition of excellence. As for the dread "lest we may thereby drive people away from our Churches, let it be considered whether we may not lose at least as many, whether to the sects, or to utter ungodliness, by the neglect of it. There can be no doubt that if we could get over the first difficulties, the gain would after a few years greatly preponderate[a]."

7. To draw these remarks towards a close.—If the system were once established in a parish, it would be highly instructive, at certain solemn seasons of the year, to catechize on parts of the Service. It is well known that the ostensible use of Antiphons, in our unreformed book, was to bring out, as a key-note, the meaning of a Psalm, a Service, or a Season. We have generally discontinued their use[b]. But, (says an eminent living Ritualist,) "the antiphon idea, may become a powerful living instrument for stimulating the devotional use of Psalms, without our having recourse to the antiphons themselves. A large proportion of the Psalms have determinate Christian associations, in virtue of references made to them by our LORD or by His Apostles: others are associated, by traditional usage which has descended to our Church, with doctrinal or other conceptions. From these two causes, there are about fifty Psalms which, in the mind of any person fairly acquainted with Scripture, and trained in the ways of the Church, wear a distinct Christian aspect, and will without any effort be used as such. *To a fairly instructed people, in a word, the greater part of the Psalms are nobly and effectually antiphoned already.* It may be

[a] Robertson, p. 242.

[b] A singular trace of it lingers in Christ-Church Cathedral. The Anthem ended, before the Prayers for the Queen, &c. the Minister pronounces the verse,—"O LORD, save the Queen;" to which the choir responds.—"And mercifully hear us when we call upon Thee."

added, that an ill-catechized one will remain blind to these bearings of them, though provided with the most perfect system of antiphons that could be devised[c]."

I transcribe this passage in the hope that it may prove as suggestive to others as it is to myself. There is no reason why we should not, sometimes, bring out the prophetic connexion of the Psalms with the more solemn seasons of the sacred year; so that, as often as certain verses come round, they may strike a responsive chord in the hearts of all; thus causing that the worship of the Sanctuary shall be one long memorial of *Him* whom we worship, and after whose Holy Name we are called. The Psalter should bring to mind, now, the joy of His Nativity; now, the grief of His Passion; now, recal some passage in His Life of suffering; now, in His Death of shame: set before us, now, His glorious Resurrection from the dead: now, His Ascension into Heaven: now, His sending of the HOLY GHOST: now, His future Coming to judge the World.

XI. Such, then, is the view we take of Education, as it concerns a country parish. "That the soul be without Knowledge, it is not good." What then is the knowledge spoken of? Let us not be ashamed to go to GOD for the answer; and to build upon His Divine response, as on a trustworthy foundation. "GOD," who "understandeth the way of Wisdom, and knoweth the place thereof; (for he looketh to the ends of the Earth, and seeth under the whole Heaven;) ... unto *Man* GOD said,—Behold the Fear of the LORD, *that* is Wisdom; and to depart from evil, is Understanding!" (Job xxviii. 28.) Considering therefore how scanty are our opportunities,—how inadequate our machinery,—as well as how humble the material we have to work upon,—and how momentous the issues at stake;—we cannot hesitate to make *Religion* predominate in our scheme of Education. We neither reserve, nor postpone it; for it is again and again written,—"The fear of the LORD *is the beginning of Knowledge.*" (Prov. i. 7: ix. 10. Ps. cxi. 10.) We *begin* with Religion, therefore.

XII. I have reserved for the last a subject of simply incalculable importance; to the general neglect of which, it is humbly conceived, much of the Dissent which prevails in our

[c] Freeman's *Principles of Divine Service*, i. p. 333-4.

rural districts, is to be mainly attributed. I allude to direct, definite teaching in the principles of the Church *as a Divine Institution;* and in the Doctrines of the Church of England, as the rule whereby we of this land are bound to live, and the Faith wherein we desire to die. Too much neglected in every rank of life,—too generally assumed to be a thing which comes by Nature, and left to be picked up by chance,—this is just the one thing which, for the most part, is *never learned at all.* Quite distinct obviously is it from an acquaintance with the contents of the Bible; distinct even from a familiarity with the Book of Common Prayer. It is absurd to expect that a labouring man should be able to pick out the rudiments of Ecclesiastical Polity from the former,—the complexion of Church-of-England teaching, from the latter. As reasonably might coined money be sought for in a mine. No. This is a thing *to be taught.* It may not even be despatched in a Sermon: or embodied in a tract: or reserved for the season of Confirmation. It must be instilled into children from their earliest years: unostentatiously indeed, yet systematically throughout a long period.

Let experience and tact, wisdom and learning, decide precisely *how* this shall be done. It must suffice to have indicated the enemy's stronghold,—namely, the *people's ignorance.* There seems to be no help for it but that we should so shape our private teaching of the young, that they may grow up with the skill to steer clear of ordinary popular fallacies, in the matter of Religion. We must lose no opportunity of pressing right principles upon their acceptance: not depending too much on the fact that such and such things have been said already. Some will not have attended; or will not have understood; or will have forgotten. No. The eye must be bent on the individual, —and the discourse shaped according to his powers,—and questions must be interposed,—and *assent* obtained. Whether privately, or before the Congregation, we must make it our humble aim, that, *at least some time before the Confirmation season,* committed to our care shall have been taught not only the all necessary outlines of Catholic Truth,—(for those the Creed contains;)—but also the constitution of CHRIST's Church;—the nature of the Ministerial Commission;—together with the

Church's claims on the allegiance of her children. We shall call the attention of the young, again and again, to the unequivocal teaching of Scripture on the subject of Schism. If it may be, we shall aim at nothing less than making them not only good citizens, and loyal subjects; but also good Christians, and *faithful sons and daughters of the Church*. But when did true Loyalty ever subsist apart from Religion? Who knows not that the most faithful Churchman is ever the most loyal and dutiful subject, also?

CHAPTER VIII.

ON CONFIRMATION.

Be strong, yea, be strong.

ST. PAUL, in a striking passage, reckons "the doctrine of *Laying on of hands*," or Confirmation, among "the principles of the doctrine of CHRIST." (Heb. vi. 2.) In order to administer this rite, a Bishop takes the personal oversight of his entire Diocese; and, once in three years, is brought face to face,—for the first and last time it may be,—with every individual within the limits of his spiritual jurisdiction, at what may well be deemed the turning point of that individual's life. The chief Shepherd, just for once, lays his hand on every member of those many flocks over which inferior shepherds are set: inquires the name of each, and makes them a short address. He will never meet them *all* again, until he and they stand beneath the shadows of the 'great white Throne.'

This rite, so interesting to every chief Pastor, becomes to every individual clergyman an occasion of such unspeakable importance, that it must needs have a chapter to itself. Doubtless there are not a few who are aware that it is *the* season of ministerial hope: *the* occasion for recruiting the little band of faithful spirits: *the* opportunity which, if neglected, may never return, of fixing the thoughtless and securing the wavering. And yet, it is to be feared that such convictions are by no means universally entertained; and it is for the sake of those who do but imperfectly appreciate the importance of the Confirmation season, for the sake of men newly entering on their sacred calling, that the following remarks are offered. If they are all

of a somewhat humble and strictly practical character, it is because they only aim at being practically useful. Without further preface, I begin.

1. Our first care will be to ascertain which persons in the parish have never yet been confirmed. But this is an inquiry which may not be deferred until the Bishop's visit is announced. It should be one of our first aims to obtain a list of the unconfirmed; and a constant object of solicitude, ever after, to keep adding to it. Fresh inhabitants,—new servants,—children growing up,—strangers on a prolonged visit;—no one can tell how many precious chances it may please GOD to throw in our way. Nothing has been said of the unconfirmed adults, (so far more numerous a class than is commonly suspected,) who, from time to time, will be presented to our notice; and who will now require to have it explained to them that maturity of years does not lessen their need of Confirmation. Nay, Holy Communion itself does not supersede this rite: for the grace of Confirmation is one; and the grace of the LORD'S Supper, another.—It has been found advisable to set elder persons of discretion to inquire after the unconfirmed adults in a parish.

2. A man's list has been privately made out, and the day of Confirmation ascertained. He gives notice now that he is ready to receive the names of Candidates, (for it is better that the people should *offer themselves*, than depend on being *sought out*:) but let him beware of the miserable fallacy of supposing that the scanty band which will come forward, represents the unconfirmed of his flock. He will compare this handful of volunteers with his own private list, and curiously note what names are away. But indeed, not an instant is now to be lost; and there is no occasion to lose an instant. The careful Pastor knows exactly *who* ought to be the objects of his constant prayers, his almost undivided attention. His plan of action has been resolved on long since. He has but to see each individual singly; to remove an obstacle in one quarter,—to resolve a doubt in another,—to overcome faint resistance in a third;—and then to discover how it may be most expedient to classify the little band for instruction.

3. This preliminary private interview is most important, and calls for distinct notice. Little need be said about Confirmation

as yet. An assurance of willingness to be confirmed, is all that should be required. *Willingness,* I say; for it has been frequently found that the most satisfactory cases are those which required some solicitation at first,—the individuals who tried before even to elude pursuit. The object should rather be, to ascertain such particulars as the following:—(1) the exact Name, (2) Age, (3) Residence, and (4) Condition of each candidate:—(5) his Parentage;—(6) place and date of Baptism, and (7) Sponsors. (These last two points must often be ascertained by laborious inquiry.)—(8) What private prayers does the individual use?—(9) Has he a Bible, and (10) a Prayer-Book?—(11) Does he look forward to becoming a Communicant?—Each head of information should have a separate column: the last being reserved for (12) 'Remarks'; under which head will fall whatever helps us to identify the individual. Two or three sheets of paper, exhibiting in one horizontal line these several details about each Candidate, is a Pastor's first step in the great work before him. He will be careful not to dismiss his Candidates until he has fixed the time and place for the commencement of regular and systematic instruction: and it will probably be convenient, at the same time, to announce that his next Sermon will be on Confirmation; requesting that all will be present in Church to hear it.

4. Let an objection be here anticipated. Some are of opinion that the work of preparation should be quite otherwise conducted. They institute standing Confirmation-classes, and spread their teaching over the space of three years. Let each do as he thinks best. A grave objection to the method described seems to be, that a preparation which is *always* going on, appears *never* to take place *at all.* The work attracts little attention from the people. It is impossible moreover to be altogether so strenuous oneself, if the endeavours are to be life-long. Confirmation should be looked forward to, and remembered as *an event* by all parties. Would only that it were an event of yearly recurrence! —But to return.

5. Let a few remarks be here introduced on the subject of our public teaching previous to Confirmation. It is thought that the Sermons throughout that period should all be addressed *to the Candidates:* or at least, that a Pastor should have the needs of that little band especially in view, through-

out; and that his teaching should have a peculiar meaning, and importance *to them*. The congregation will be edified, and will even grow interested in the great work in hand. The approaching event will acquire publicity. But the chief advantage will be the opportunities thus afforded a Minister of delivering his sentiments on certain aspects of the approaching Rite, with earnestness, and authority. Certain things will be said once for all to the assembled Candidates; and the congregation will, as it were, be the witnesses. A man should carefully prepare, and gather up all his energies emphatically to deliver, what it equally concerns all to know. *A certain department of necessary instruction* will be best conveyed in this manner. The precise subject of these Sermons must of course be left to individual judgment. Let them only be very moving, interesting, and impressive,—however much of Doctrine it may be judged right to introduce. One may discourse, for instance, of the ruin of our nature in the person of Adam, and of its recovery in the person of CHRIST: but on no account must the people be allowed to depart unaffected by either circumstance. Moreover the addresses should grow more and more close and personal as the time draws nearer: the last of the series being a direct appeal to the individual conscience and the heart,—from which there shall be no escape.

6. To return to the work of preparation; or rather, to the assurance of Candidates that they are willing to be confirmed. And here, we may not omit allusion to the case of those who *refuse to come near us at all*. With such cases in fact lies the great difficulty. But what then? Are the roughest fellows to be let alone? Is one to sit contented amid the little company of docile children, (whom it is very pleasant as well as very easy to teach,) regardless of the loutish crew who, at that very instant, are lounging in the highway, or infesting the public-house?

No. We must be determined to get hold of *all* these, the (so-called) hopeless ones, and we shall assuredly secure *some*. One, must be cajoled; a second, laid under an obligation, and so drawn to the place of meeting: with a third, we must assume an air of authority and *require* attendance. A fourth must be persuaded by some other to attend 'just for once.'

When one has got this little band together 'just for once,' a Shepherd of souls had need to be very little in earnest indeed, or wondrously unskilful at conveying an impression of his own earnestness, if he suffers them to depart until each has solemnly promised to come to him again. To the winds all considerations of good taste at such a moment! The men may sit; but their Teacher should stand, in order to have free use of all the machinery of gesture which GOD has placed at his command. He may strike the table with his clenched fist, if he can procure attention in no more scientific way, while he pours out before them some plain truths about Death and Judgment,—Heaven and Hell,—in the most idiomatic English he can command. No more shall be said of this peculiar class of Candidates..... Of course, the LORD'S Prayer, the Creed, and the ten Commandments,—(and these, decidedly 'in the vulgar tongue!') —is the utmost which can be expected from *them:* the habit of daily Prayer commenced, and persevered in until the day of Confirmation: a solemn profession of desire to amend the life, and a promise to forsake old haunts and associates;—*this* is perhaps all one can hope to achieve. But is not this much? Is it not worth an effort? Granting even that, at the end of a few years, nothing real *seems* to have come of it; will it not have been worth the doing? May one not, at all events, venture to recommend these people to the Bishop, as fit subjects for Confirmation? It cannot be doubted that one may.

8. And now, to return to the preparation of Candidates. They have been distributed into classes; and a time has been fixed for the attendance of each. All are required to bring with them a Bible and a Prayer-book. A Pastor's next care is to prepare himself to meet his classes.

What should be the nature of his introductory interview with them, common sense sufficiently shows. To win their confidence is the first object. He explains the nature and importance of Confirmation: reading aloud, and directing attention to the three places in the N. T. where that Apostolic rite is distinctly noticed. The outline of the course of instruction which it is proposed to pursue, is also now indicated: the necessity of attending such teaching, is enforced and illustrated: the happy result in the case of those who have deliberately

resolved in youth to take GOD for their portion, is depicted in bright colours. The present is also a convenient opportunity for advising as to that inward preparation which Candidates must be again and again reminded is the best of all; the *only* one which GOD will accept. Finally, one or two appropriate collects to be added to their daily prayers; and a psalm, (as the 23rd and 51st) to be learned by heart; will probably be among the most reasonable and profitable of a Pastor's requirements. There are tracts suitable to the occasion which may now be put into the hands of Candidates. But, as a rule, one shall probably be reluctant to overload young people with tracts at such a time, unless one is deeply convinced of their importance. The leisure of the humbler sort is exceedingly scant: their scholarship is of a very low order: their minds are easily confused and distracted. If they grow bewildered, harm has been done instead of good. If the tracts are thrown aside, a habit of disregard and inattention has been promoted. —All this however is but preliminary. The subsequent instruction should be systematic and complete. And here, without in the least pretending that it is the best that can be suggested, *one* plan shall be described, which at least has the merit of having been found successful.

9. The right is claimed to assume that a class of Candidates is already sufficiently acquainted with the Church Catechism. It will be found convenient to begin by refreshing their memory as to the last part of that summary, and by explaining its purpose and meaning somewhat in detail. Reserving the consideration of the Sacrament of the LORD's Supper till after the day of Confirmation, it is an excellent plan now to concentrate the attention of a class on the Sacrament of Baptism; and to proceed to read the Baptismal Service with them; making it the text-book on which to graft our teaching. We shall reserve for a later interview the Confirmation Service itself, which must be explained in detail; and made the subject of perhaps as many as six interviews, each of about an hour's duration.

It should be explained, that whenever mention is made of reading any portion of the Book of Common Prayer with one's Candidates, as a groundwork for instruction, I intend that the burthen of such work shall fall entirely on the Minister. The

Candidates should always be required to read *the text;* but this is done in a few moments. It will then be for him *to explain.* Questions he will ask; (only too happy if any can be got to ask questions *of him;*) but the very answers which he receives, he must re-syllable, and probably re-coin, for the edification of the rest. And that he may do this with the more effect, the Teacher should furnish himself with an interleaved copy of the Service, in which he may prepare his notes and collect his references. On such seemingly trivial matters of detail, success will be found mainly to depend. The time is all too short,—the opportunities too few,—the minutes too precious,—that the attention of a class should be blunted by any signs of want of preparation on the Teacher's part; or even by superfluous references to Scripture. It is a positive loss on such an occasion if he offers irrelevant or ill-digested remarks. He had much better keep silence. He who would effectually prepare Candidates for Confirmation, must, in the first instance, be sure that he has prepared *himself* to teach them.

10. The season then has arrived for the first of those six or seven interviews which it is proposed to have with a class respecting the Confirmation Service. An anxious man is mindful to be at the place of meeting before the rest arrive; and as they appear, he ascertains how much time each has been able to bestow on the matter in hand, since last time. He then indicates what portion of the Service will be explained on this occasion; and when all are assembled, he reads it once over, emphatically aloud. Next, he gets them, by turns, to read the same portion in short sentences; at the end of every sentence, requiring their undivided attention, while he proceeds to explain its meaning.

And here, beyond question, one cannot be too plain and practical. Let the texts to be looked out in the Bible be as few, and as telling as possible; but let each be referred to simultaneously by all; and when found, let it be read *uno ore* by the whole class. Having completed a short, clear, earnest comment on that text, let the teacher require that the Bibles be laid down; the Prayer-Books resumed; and the attention of the taught again directed to himself. As he walks to and fro before his assembled class, now specially addressing one, now another,

—illustrating and enforcing the sentence in hand as best he knows how,—it is surprising how much of Christian Doctrine and lofty teaching may be introduced. There will be no lack of interest on the part of the auditory either. If anything appropriate is to be read from a book, the passage is ready, and the Teacher reads it aloud himself,—asking short questions to ascertain whether it is understood. The anticipation of such questions will at all events sustain attention ..... At the beginning of every interview, a careful Pastor briefly recapitulates what he said last time; getting those present to repeat every text which was referred to, and reminding them of what was offered concerning it. Not only is this useful to those who were present before; but it is *indispensable* to those who were away. Before dismissing a class, it is well to gather up into a few sentences the chief matter of that day's discourse: and, above all, to offer a few words of exhortation,—no matter how homely,—to the Candidates. They can scarcely be too often or too earnestly reminded, for example, that *head*-work is utterly worthless as a preparation for the sacred rite which is to follow; compared with that training of the *heart*, and that examination of the *conscience* which should go on at the same time; and which, in the main, must be done by every person for himself.

11. From such a method of preparing candidates for Confirmation, several convenient results follow. By adhering to the actual formularies of the Church,—(the Catechism, the Baptismal Service, the Confirmation Service,)—instead of taking for a text-book some unauthorized manual,—(1) You ensure the adequacy and soundness of your platform:—(2) you defeat suspicion, and preclude censure:—(3) you provide that every one comes ready furnished with the book out of which he is to be instructed:—(4) for a certain portion of the time, you will have explained the very Service in which the Candidate will take part when the day of Confirmation arrives; and which will thus be made in the highest degree significant to him; never more so, than in the hour of Confirmation itself,—when all your teaching will be recalled, and a portion of it, probably, reproduced by the Bishop. And (5) it is not the *least* recommendation of the plan here advocated, that evermore,—after an interval of years it may be,—a glance at *that* Service will bring

back to the memory of every one with whom you had to do, some of your half-forgotten lessons.

12. It is not of course pretended that the preceding is the best possible way, (though the present writer does not know of a better,) to prepare Candidates. A good plain tract, (such as that by the Rev. W. H. Ridley,) may be advantageously read by them, doubtless; and some tracts in Bishop Armstrong's Series may be safely recommended. Should not such things however be regarded merely as extraneous helps, and reserved for the more advanced and studious? Or if to be read with the class, is there not commonly some one at hand competent to superintend the operation quite as well as oneself? It seems safer and better to keep to *one* point, viz. to ensure for Candidates the full understanding, above all things, of the Confirmation Service; and a clear view of the ordinance of Confirmation, together with some appreciation of its responsibilities: reserving the rest of our time for the edification of those who have now probably reached a turning point in their lives; and who, it may be thought, will remain *permanently* what, by GOD's grace, they become *now*.

But it may be convenient that a man should examine *for himself* a considerable amount of what has been written on this very fruitful subject. Probably the Bishop of S. Andrews' little work[a] will be found as suggestive as any. There is also a useful little manual by Mr. Arden on Confirmation[b]. We should take a hint wherever we can find it; and impart the result to our candidates; but we must beware of attempting too much in the way of actual instruction. If, by anything we say, we are so happy as to confirm them in the habit of more frequent prayer, —we shall have achieved a great work. If we may hope that they will henceforth read the Bible with more diligence, we have by anticipation taught them much. Not in vain shall we have laboured, if we have merely contrived that six or seven important collects have been thoroughly learned; together with a few psalms; — especially if we can obtain a promise that henceforth those shall be the materials of the daily prayers.

13. Let me here notice the case of those who, however morally

[a] *Catechesis; or Christian Instruction preparatory to Confirmation and first Communion*, by Charles Wordsworth, D.C.L.—3rd ed. 12°. 1857.

[b] *A Manual of Catechetical Instruction*, by the Rev. G. Arden, 2nd ed. 1851. (Masters.)

fit for Confirmation, are yet so deplorably ignorant, or so perplexingly stupid, that a Pastor almost despairs of ever bringing them up to the minimum standard of intellectual fitness. Now, it is precisely in such cases that the aid of the other sex may be most effectually invoked. Women are more patient and kind than men; and do not shrink from trouble to which a man would hardly submit. The writer once knew a poor illiterate creature,—(forty years old, the mother of a large family)—who had a memory so like a sieve, that after being taught to repeat one of the Commandments accurately, she would forget the greater part of it before she got half way down the village; and next day, no *tabula rasa* ever seemed more unconscious of an impression. Yet was she brought up to the mark, at last, by the untiring patience of one of her own sex.—Another person,—a youth, little better than a savage,—was very patiently trained for Confirmation by a young and very gentle gentlewoman. Her grave perseverance and modest goodness so effectually broke the crust of the boy's nature, that at the last interview, he fairly sobbed out his thanks for "all the trouble she had taken with him."—The moral I propose to draw from all this is, that cases of extraordinary backwardness or stupidity may often be conveniently assigned to the patience and charity of any of the other sex who are pious enough to volunteer help: while it is manifest that our own personal intercourse with these persons will be far more elementary,—and indeed, altogether peculiar.—To return now to the case of average intellects,—thirty or forty of which, ordinarily speaking, may be easily distributed into three or four classes. And in a parish of three or four hundred souls, about as many as thirty or forty candidates for Confirmation may be looked for.

14. Every word which the Candidates will have to repeat before the congregation, having been often rehearsed, and the day for the Rite being now at hand, it only remains to see each individual privately for about a quarter of an hour. Levity or boldness has been noticed in some of the weaker sex: on the part of the males, tidings have reached us of graver faults. The time has now arrived for firm reproof, as well as earnest remonstrance and exhortation. We shall warn them also faithfully of their dangers and their responsibilities. Now too must be ascertained in what state, as regards private prayer, each indi-

vidual is going from us; each being invited, if need be, (and it is almost *certain* that there will be need,) to kneel down, and rehearse the devotions of last night. Now too, above all, we shall exact, —(except, of course, in extraordinary cases,)—a solemn promise that the individual before us will resort to us for instruction preparatory to receiving the LORD'S Supper, on a certain day, (which must be fixed *now*,) soon after the day of Confirmation. Having ascertained that there is nothing which any are desirous of communicating privately on this occasion,—(and without courting such confidence, it seems the part of mere faithfulness to afford the opportunity for it, if it is desired,)—a Pastor may, it is thought, place the Confirmation card in each Candidate's hand, without misgiving; and finally take leave of each with a good hope.

15. It yet remains to provide that, when the Rite is about to be administered, no casualties shall mar the good work at the last moment. What need to advert to the monstrous expedient, when the Confirmation is held at some distant village, of suffering Candidates to repair *to a public-house* in order to obtain refreshment? As if any plan were not preferable to that! A long walk, resulting in fatigue and exhaustion; or a journey in some vehicle where people are promiscuously packed together, and frivolity is sure to ensue; are transparent sources of mischief. It is an incalculable gain if the Bishop can be persuaded to confirm in one's own Church; for it bars the door against countless evils,—and secures a great gain. The attention undistracted,—the neighbours present,—the *common* Prayer,—the easy access and return;—all are elements of safety, and sources of self-congratulation.

Universally, this cannot of course be. Nor may it be denied that a walk to a neighbouring village is attended by a few slight advantages,—such as the novelty of the situation; the absence of certain acquaintances; the solemnity of the walk to the appointed place of meeting. But then, we must be careful that the walk *be* taken in silence; at least, without mirth and clamour: and if we can persuade some of the Parents, especially some of the Sponsors, to be witnesses of the ceremony, a great point will have been achieved.—Arrived at the Church, we shall be mindful to remain with our own little band; suffering nothing to draw us away from them, just at the instant when they want our protection

most. The place and the situation are new to them; and we shall be sorry, by and by, to find them thrust into the remotest part of the Church. We are Shepherds; and to-day, our business is with *the flock*.

It is well to signalize the return home by some act of hospitality; again and again reminding those newly confirmed that instruction concerning Holy Communion is immediately to follow; and that we have not done with any of them yet. Young persons will not be found impatient to sever the connexion thus established. On the contrary. He who has done his part by them faithfully, will find them ready enough to continue coming as long as any desire is expressed to see them.

16. Parishes however there are, where, owing to ancient neglect, the actual incumbent does not dare, in the case of many, to contemplate their approach to the LORD's Table. He neither ventures to propose it; nor, were he to do so, would his invitation be heeded. Such cases make a great demand, truly, on the judgment of a Shepherd of souls. Are the people then to remain unconfirmed? That were a hard sentence. Are they to be confirmed, and then abandoned as hopeless characters? That were even a more terrible alternative. Till the particulars of such parishes are fully before us, it is useless to discuss them. Men must be content, I suppose, in such neglected portions of the LORD's vineyard, to move slower, and to toil harder: to bring a smaller band of persons to Confirmation: to train the little ones, and to look with hope to *them:* to endeavour that the next generation shall prove very unlike the last; and that when the actual Pastor lies under the turf, (*Pastor inter oves!*) the next comer may "reap that whereon he bestowed no labour." In the meantime, let men beware of desponding. The work, after all, is GOD's, not ours. We may not forsake our theory, because some have been faithless. It remains true, after all, that all should be brought to be confirmed by the Bishop; and also, that newly confirmed persons should be invited to the Table of the LORD.

17. Very much opposed are we to that view of Confirmation which regards it as a final act, and a perfect work. Confirmation is incomplete, if it does not lead on to Holy Communion. Without in the least assenting to the practice of a celebrated Archiepiscopal personage, who used to administer the LORD's

Supper immediately after Confirmation,—(as if it were the indispensable complement of the earlier rite,)—I am at a loss to understand how any can slacken their efforts after the day of Confirmation; and thenceforward, *practically*, leave the young to their own devices. Why, it is precisely *then* that the struggle begins! Can the Enemy behold such a work as we have been describing with unconcern? Are not these young persons even *prizes*, who have now, for the second time, something to lose? No. We should now redouble our efforts; and labour hard to bring our work to perfection. When Confirmation is over, the day for giving instruction concerning Holy Communion cannot come too soon: nor can a Pastor strive too earnestly to make the work of preparation for it, a reality to all.

18. Not to be tedious,—Candidates should be prepared for the LORD'S Supper exactly on the same plan as for Confirmation; the Catechism, and the Communion Service, being our text-books: and as much hortatory or explanatory matter as they may prove capable of receiving, being grafted upon those formularies. Let us beware only of going beyond, or falling short of the teaching of the Prayer Book, with regard to this great mystery; which probably cannot be *better* explained than in the Catechism,—however much those brief statements may require to be unfolded. We may well be content to leave to the HOLY SPIRIT, the opening of the inner eye to a saving apprehension of the heart of the mystery,—so to express oneself. Rather should pains be taken that the whole may become an *intelligible* Service to the people: that they may be made aware of the lofty Scriptural warrant on which this Sacrament rests; appreciate the need of approaching worthily; and estimate the blessings which attend a faithful participation. But here we must be a little more particular; for this is a very important matter.

The persons instructed should be shown the meaning of the Offertory, and the fitness of the Sentences. They will also require to be told that the slenderest gift is sufficient; or indeed that they may approach, if very poor, but very desirous of the Sacrament, *without* a money offering. The prayer for the Church militant should be explained; as well as the significant

act which precedes it. *Their* interest in the Exhortation, Invitation, and Confession should be laid before them; and the value of the Absolution which follows, explained. They will be taught to take part in the 'Ter Sanctus,' beginning at the words, 'Holy, holy, holy,' &c.[a] Their attention should be called to the 'Prayer of humble access'; and especially to the 'Prayer of Consecration'; at the end of which they should be taught to say emphatically, —"Amen". This is that "Amen" of which S. Paul speaks in 1 Cor. xiv. 16; and which used to be joined in by the whole congregation.[b]

The method of approach and of receiving, a Pastor will be careful to explain to his little novices. In days like these, when irreverence prevails so generally, (without at all wishing to disturb the prejudices or alter the habits of *old* Communicants,) it seems to the present writer not wrong to instruct newly confirmed persons to receive the Sacrament of the Body into the hollow of the hand. This was the ancient method of receiving;[c] and it is both more convenient and more reverential. I suppose, also, it is fit that a receiver should be taught to say, "Amen", audibly at the words "everlasting life", which end the Benediction,[d]—("The Body," "The Blood of our LORD JESUS CHRIST, &c.";[e]) and *then* to receive the Sacrament into his hand.[f] A careful Shepherd of the lambs of CHRIST's flock will also advise the young Communicant how to pass the long interval which probably elapses, before the LORD's Prayer and

[a] Robertson, p. 297–8.

[b] Οὗ [sc. τοῦ προεστῶτος] συντελέσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς ἐπευφημεῖ λέγων, Ἀμήν. Justin Martyr, *Apol.* §. 84. See also the place from Dionysius, Bp. of Alexandria, quoted below.

[c] Καὶ κοιλάνας τὴν παλάμην, δέχου τὸ σῶμα τοῦ Χριστοῦ, ἐπιλέγων τὸ Ἀμήν. Cyril. Hier. *Cat.* xxiii. c. xxi. (Opp. p. 331.) The words which precede are striking:—Προσιὼν οὖν, μὴ τεταμένοις τοῖς τῶν χειρῶν καρποῖς προσέρχου, μηδὲ διῃρημένοις τοῖς δακτύλοις· ἀλλὰ τὴν ἀριστερὰν θρόνον ποιήσας τῇ δεξιᾷ, ὡς μελλούσῃ βασιλέα ὑποδέχεσθαι. The practice therefore was to extend both hands, putting the left hand under the right: whence Dionysius, Bp. of Alexandria, A.D. 257-8, writing to Xystus, Bp. of Rome, describes one,—εὐχαριστίας ἐπακούσαντα, καὶ συνεπιφθεγξάμενον τὸ Ἀμὴν, καὶ τραπέζῃ παραπτάντα, καὶ χεῖρας εἰς ὑποδοχὴν τῆς ἁγίας τροφῆς προτείναντα, καὶ ταύτην καταδεξάμενον. Euseb. *Hist. Eccl.* vii. c. 9: where see the note of Valesius. And so, Cornelius, Bp. of Rome, (A.D. 251–2.) describes a celebrant grasping with both his hands τὰς τοῦ λαβόντος. (*Ibid.* vi. c. 43. Also in Routh's *Reliqq. Sacræ*, iii. 26–7. and 81-2.) The Priest was said ἐπιδιδόναι,—the Communicant's act was styled ὑποδοχή. See Valesius on Euseb. VI. xliii. 18, and Heinichen on VII. ix. 4.

[d] So called in the Scotch Book,—Keeling, p. 218.

[e] See Robertson, p. 226. The passage from L'Estrange may be seen in Bulley, p. 210.

[f] Bp. Andrewes' *Works*, vol. xi. p. 157. This subject will be found treated of below, in Chap. VIII.

what follows, brings the Service to a conclusion. Whether Psalms, or prayers, or meditation, or the use of such materials as Bp. Wilson's Manual supplies, are most convenient,—let every one decide for himself; but let him beware of *fettering* those whom he counsels. He may give them general,—even particular advice,—and yet explain that he leaves them perfectly *free*. Perhaps he will see fit to explain that the welfare of absent relations and friends,—the needs of the sick and dying,—the names of those who have ever asked for their prayers,—may well form the subject of their secret petitions at such a time; as well as their own personal dangers, and secret trials,—the temptations incident to their calling,—the sins they have repented of, and are trying to forsake.

19. It is convenient, on the day for administering the first Communion, to have an early celebration to which the newly confirmed may be specially invited. Placed before us in front of the altar-rails, motioned (if needful) when to stand, and when to kneel,—they see us minister; witness everything done, and hear every syllable spoken. We address ourselves to *them*. No disturbing or distracting influences are in operation, as when the Church is full, and attention has been taxed by the long Service and a Sermon. It is still early; and the spirits of the little band gathered before us,—*that* handful of CHRIST'S little ones on whose behalf we have toiled so long, and as we venture at last to hope, not quite unsuccessfully,—are at once as fresh and as calm as the air of the Sabbath morning. Only be warned of the strange difficulty of thus getting all your candidates together. The Enemy *will* frustrate you if he *can*. Let it on the other hand quicken your energies to be assured that never perhaps in your life will you taste a purer joy than when, rising from your knees to count the little band before you, you recognise that *not one* is missing,—that *all* who last month received the gift of Confirmation, are assembled before you to become partakers of the Supper of the LORD. Truly, it is almost a foretaste of Heaven, so to stand before *them!*

20. There are many devotional Manuals which may be used with advantage, preparatory to Communion: but I avow myself opposed generally to the use of any book *in Church*, except the Prayer Book. The humbler sort get perplexed rather than

edified by the use of extraneous helps. How can indifferent scholars be expected to "say secretly" such things as Bp. Wilson recommends? Why, they can scarcely distinguish between *what* is the Bishop's, *what* the Prayer Book's! As for gathering up, at a glance, a lengthy aspiration, and making it one's own,—few of *ourselves* can do it. Excellent *if they presented themselves spontaneously*, the ejaculations prescribed by those unauthorized Rubrics become utterly unreal, (as it seems to me,) as well as unmanageable, when officiously thrust upon us at the suggestion of another. We still want a 'Companion to the LORD'S Table' which shall confine itself to *a few* short capital prayers in the way of preliminary preparation; and supply a moderate amount of devotional matter to be used immediately after communicating, or on returning home. Utterly impracticable surely are the helps commonly provided. Take pious Hele's "Office for the Holy Communion, in five sections," as a specimen. Is it really expected that sixty octavo pages will be meditated over, and prayed through, by ordinary communicants? All is faultless, unquestionably; but is it not to be feared that prayers 'before receiving the Bread,' 'after receiving the Bread,' 'whilst the Bread is distributing to the other Communicants,' and so forth, can serve only to bewilder plain people?

21. It is an excellent practice to give to every fresh Communicant, at this period, an abstract or summary of his Christian life;—Baptized at such a place, on such a day, by such an one: the Sponsors, such and such:—Confirmed by such an one, at such a place, on such a day:—Admitted to Holy Communion at such a place, on such a day,—by yourself; who sign the paper, and secure it, *in memoriam*, inside the cover of the individual's Bible.

22. This matter has been dwelt upon so much in detail, because, (in the judgment of the present writer,) it contains, to a greater extent than is commonly supposed, the secret of Pastoral success. Confirmation and first Communion, (for they should not be spoken of separately,) are, or may be made, the turning point in the life of most young people. Then, for the first time, we and they really become acquainted. A hold is obtained upon them which we never had before, and can never hope to acquire again,—slight indeed, yet appreciable;—

and it is our own fault if we slacken it, and let them go. We have recruited the little band of those who come to the LORD'S Table. We have conciliated many youthful hearts, and may look upon most of them, henceforth, as friends and allies. Are teachers needed in the Sunday-school? Is some one wanted to read Scripture to an aged or bed-ridden person? Has difficulty been experienced in finding Sponsors? Whither shall we henceforth look for help so confidently as to that little band with which we have been toiling for the last few months; and which, (to speak truly,) we have loaded with so many favours? Plainly let me declare that progress might well be dated from every fresh Confirmation; and advances reckoned by the number of times that the Bishop had so visited a village.

And be it observed,—at the end of twenty years all these things become a *Tradition*. It will at last be generally held that Holy Communion should follow Confirmation; and that Confirmation is an indispensable Rite of the Church; to be without which, is to labour under a kind of stigma.

23. It only remains to offer an observation of prime moment; namely,—that next in importance to bringing confirmed persons to their first Communion, is the bringing them to *their second*. It is easier to secure that they shall repair to the LORD'S Table once, than that they shall approach it a second and a third time. There takes place perhaps a reaction of sentiment; or they incur a fall; or obstacles occasion delay, which ultimately leads to indefinite postponement. In a word, there has been *an act;* but a single act does not make a habit: and it is *the habit* of communicating which we desire to establish. Towards achieving this end, no way seems so efficacious as proposing an interview with all our candidates *at the end of a year*. It will cost some trouble to bring this about; but it is generally feasible. Three fourths of those who were confirmed a twelvemonth since have not yet left the village: a few are in service, but they are within a walk: very few have gone to a great distance; and even *they* will return for the Feast. To be brief, an anxious Pastor will be careful to secure a short private interview with *all;* when he will ask them singly how it has fared with them during the past twelvemonth, and how they have kept their promises? Regularity in Private Prayer, and

in reading the Bible,—attendance in Church,—old associates and bad habits;—what report have they to give? And how about the Sacrament of the LORD's Supper?..... I have known great good result from such a review of the twelvemonth following Confirmation. To repeat it, would probably be neither advisable nor practicable; but the very instinct of responsibility suggests that we should seek to secure to our flock this advantage, to ourselves this consolation, just for once.

24. And evermore, (be it added in conclusion,) the little ones who have been so started on their Christian life, are to be regarded as the very flower and ornament of our Ministry; the beginnings of our everlasting "crown and joy." It is not pretended (alas!) that they will never decline from the fair promise of their spring. It is not supposed but what there will be falls many, and faithless ones not a few. But GOD will never suffer all this precious seed to be wasted; nor leave us quite without spiritual reward,—if we are but careful to give Him the glory; (for He is a jealous GOD.) The girl out at service,—the boy apprenticed to a trade,—or far away in the colonies,—will never quite forget our words. After many years, a queer ill-written letter, or a strange message, or some frail token of remembrance, will come to us, (like a feather fallen from an Angel's wing!) as a memorial that our lessons are not yet forgotten by the absent ones: while those who remain behind *cannot* all at once break away from the Church and her ordinances,—from their known duties,—from their recent promises and professions. We have drawn them closer to us by kindness. They begin to understand our Sermons, and our method, and ourselves. They *know* that one keen eye is upon them; and they learn to love that it should be so. At the end of a few years, comes marriage, with its sobering influences; and a fresh brood of little ones are gladly handed over to the care of *him* who,—it seems to all, but as yesterday,—acted by the Parents so faithfully and so well. In this manner it is humbly thought that even a sadly neglected Parish, might, in time, be reclaimed.—And thus much on the subject of Confirmation.

CHAPTER IX.

THE PASTORAL METHOD.

Πάντα πρὸς οἰκοδομὴν—πάντα εὐσχημόνως καὶ κατὰ τάξιν—πάντα ὑμῶν ἐν ἀγάπῃ—γινέσθω.

IT is proposed in this and the next chapter, to discuss certain humble details of the Pastoral Method: to consider how each of the occasional Offices of the Church may be conducted, so as to make it most edifying to the people; as well as how our ordinary public ministrations may be performed with most propriety and success. It is not thought necessary to enter into the history of Rubrics, or to discuss their interpretation, as if this were a liturgical treatise. The question, as it addresses itself to one charged with a parochial cure, is strictly *practical*. He may be deeply learned in the theory of the Prayer Book, and yet be inefficient in his office: and why? (1st) Because there is a vast deal more to be done, and known, in every department of it, than is set down for him in the Book of Common Prayer. (2nd) Because a man's *theory* may be admirable, and yet his *practice* may be so unfortunate as to embroil a whole diocese, and even to bring scandal on the Church.

So much of public ministration as belongs to the pulpit, has been treated of separately, in chap. V.; and because Preaching and Visiting should go together, the Office for the Visitation of the Sick has been further anticipated. Catechizing also has already found a place; and Confirmation has been considered in connexion with the subject of Education,—of which it is the complement. Thus, another large topic has been disentangled from the rest. Viewed from the side of those to whom we

minister, it would naturally follow to take up the subject of Holy Communion where we left it in the foregoing chapter: but for many reasons it will be more convenient to begin with the DAILY SERVICE.

1. One cannot perhaps offer at starting a more useful practical suggestion than that Saturday evening should be made a preparation for Sunday: ("*the evening* and the morning were the first day:") when at least a careful survey may be taken, (if it has not been done already,) of the Services for the morrow; and a foretaste enjoyed of that mental repose of which the Shepherd of souls will else feel the lack so severely. Few arrangements tend so materially to diminish the regrets of Sunday, as to have secured an hour or two for quiet preparation overnight.

2. But we will draw near the Sanctuary; and suppose the hour of Divine Service arrived. How shall the few moments be employed in the Vestry, previous to the commencement of Morning Prayer? Nothing more common than for a Parish-clerk to select that opportunity for making known the desire of one parishioner to be prayed for; of another to return thanks; of a third to have his banns published. Or, notice is now for the first time given of a Baptism, or a Churching immediately to take place. Happy the man whose clerk even confines himself strictly to such details. But, can it require to be stated that this manner of passing the short interval in question is altogether to be deprecated? Why have all these particulars been reserved till now? The Clerk knew or should have known them two or three hours earlier; which would have left time for a message, or any other step which might have been judged desirable. At the very last minute, when he is in the act of attiring himself,—the congregation assembled, and Divine Service about to commence,—that a Minister should be instructed by a slow, illiterate rustic that he is to publish the banns of Marriage between parties of whom he perhaps knows next to nothing;—or to receive orders about a Baptism, without any security that Sponsors have been provided:—this is an arrangement by no means to be tolerated. Grave evils may,—sundry inconveniences must,—attend it. But were it otherwise, it would remain undesirable, to say the least, that one should go forth from the Vestry revolving strange news,—partly annoyed, perhaps,

and partly perplexed. Let all this be got over, at latest, overnight. If that be impossible, we may cause it to become known in the parish that all such messages must absolutely be brought to us at least before nine on Sunday morning. For such a course, we have the Rubric on our side; but so salutary and inoffensive a requirement does not require the sanction of the Law.

3. It is also well to require that memoranda of this nature shall be forwarded *in writing*. Many clergymen are prudent enough to furnish their Parish-clerk with printed forms for this purpose. If the prayers of the congregation are desired;—if Banns are to be published,—a woman to be churched,—or a Baptism to be celebrated,—as many separate papers, properly filled in, should be produced by the clerk. In the case of a Baptism, the proposed memorandum should also supply the intended name of the child, the names of Parents and Sponsors, together with the date of birth:—the convenience of which is so self-evident that nothing shall be said to recommend it. It has been elsewhere explained that it is not contemplated, because the Clerk is instructed to bring us these documents on Saturday night, or at latest early on Sunday, that we shall generally remain in ignorance up to that moment of the information they convey. Much less ought it to require to be stated that the people's omission to comply with (what a Pastor ventures to call) his "rule," may never entail *disappointment* on a parishioner, on any account.

4. Parish news then, is a bad employment for the brief interval which precedes Divine Service. Just as certain is it that *self-recollection*, and above all a few moments *passed in secret Prayer*,—is the right occupation for those few moments.[a] How fitting is it that they who have robed themselves for the purpose of ministering before GOD in the congregation, should first invoke His blessing on what they are about to do! It is desirable, where a man does not minister alone, to unite the use of a short

[a] Such was (and doubtless is) the practice in the Vestry of S. Peter's-in-the-East, Oxford. When these lines meet the eyes of my dear Edmund Hobhouse, (Bishop of Nelson), he is requested to accept this acknowledgment that many were the lessons of pastoral faithfulness learned from him when we 'walked as friends,' and met almost daily, here in Oxford. I have since met with the same method at Stanford-in-the-Vale,—a parish in this Diocese which enjoys the best kind of pastoral superintendence.

form, used audibly, with the secret recommendation of one's own particular needs to GOD [b].

5. Next,—*How attired* shall a man go forth to minister? A soiled curt surplice, stained with iron-mould, and unfurnished with hood or stole,—crumpled bands, tied askew,—and muddy boots,—form an unseemly accoutrement (to say the least,) for one who is to conduct the Services of GOD's House,—however humble it may be. But is a man therefore driven into curious millinery, and the foppish extravagances of unpopular æstheticism? Need he appear in a surplice of peculiar cut,—a stole embroidered with red, green, or yellow crosses,—a hood so displayed that the crimson lining shall make him look positively smart,—or wearing some unauthorized, or at least questionable vestment? *Why* these mediæval tricks on the LORD's Day, and in the LORD's House? May we not be content to look like English priests? Can the self-consciousness, inevitable to the wearer of a peculiar vestment at a moment of unusual solemnity, be a proper frame in which to read Divine Service? Strange blindness, which sometimes overtakes a clergyman of self-denying zeal, and unmistakable piety, that he should fail to perceive that he is as thorough a fop, as affected and contemptible a puppy, in his own solemn way, as the most secular dandy in a London congregation!—But to proceed.

6. In the country, it is not unusual to begin the Service with a hymn. Without by any means condemning the practice as wrong, we may without hesitation pronounce it objectionable; not only because singing is jubilant, whereas the commencement of our Service is of a penitential character; but also because there is no hint in the Prayer Book, or elsewhere, that so to begin Divine Service is in conformity with the Church's mind [c]. Moreover, the interval during which that hymn is sung, becomes the established time with many for making their appearance in Church; whereby, what ought to be a religious act,

[b] The Ordinal will be found to supply materials for this in abundance. The Collect at the beginning, "Almighty GOD, Giver of all good things," &c.) and the Prayer at the end, ("Most Merciful Father, we beseech Thee," &c.) are well suited for the purpose.

[c] See Robertson, p. 283.—The special provision made in favour of Easter Day, in K. Edward's first Book, seems an illustration of the maxim, *Exceptio probat regulam.* "In the morning, *afore Matins*, the people being assembled in the Church; these Anthems shall be *first* solemnly sung, or said." (Keeling, p. 105.)

loses its character[a]. Where the practice has long prevailed, and is liked, it should not be abruptly discontinued. But would not solemn instrumental music, however uncouth, be accounted an agreeable substitute by most rustic congregations; as well as serve the purpose of keeping those entertained who had come early to Church? The voluntary, in Churches where there is an organ, affords a warrant, it is presumed, for such a musical exercise.

7. It is often lost sight of, that in the eleven Sentences with which Morning and Evening prayer commence, a precious means is afforded us of awakening the attention of the congregation, and fixing the character of the season. Of these, the 8th and 10th seem specially appropriate to Advent; the 6th to Christmas and Easter, and other festive periods: the 2nd, 3rd, and 4th to Lent: the 5th and 7th to Holy Week. The 1st and 11th suit almost any season. The 9th can *never* come amiss. He who is at a loss, may always "arise" with the words of the returning prodigal on his lips. "In these Sentences," (remarks the learned ritualist already so often quoted,) "or variable capitula as we may call them, we possess one of the few appliances which remain to us for setting the tone of the Service according to the season or day. For this purpose, however, they are capable of becoming far from inefficient instruments; thus compensating for the absence of variety in our Invitatory. Their position at the very outset of the Service gives them perfect command over the whole of it, enabling them to fix its character from the very first."

8. It is not in many respects, (happily,) that our daily Service,—sufficiently diversified surely in respect of the ever-varying Psalms and Lessons, not to mention the unfettered use of a good Hymnal,—admits of optional variety. Liberty is given however to exchange the 'Te Deum' for that infinitely less beautiful though far more ancient composition, 'Benedicite': and whenever Genesis i, or Daniel iii,—perhaps even when Exodus viii, ix, or x,—are read, 'Benedicite' may be preferred, with advantage. It seems a not undesirable plan to use it also on

[a] The Benedictines thought differently with respect to their Nocturns. Two Psalms preceded in order to give the brethren time to assemble.—See Palmer, c. I. p. 1. § 9.

some Saints' Days also; partly, to ensure that the 'Benedicite' *shall* sometimes be read: partly, because the last seven verses are specially appropriate when we commemorate those "holy and humble men of heart" whose righteous spirits still bless the LORD, yea, "praise Him and magnify Him for ever." Even during seasons of wind and storm, ice and snow, lightning and clouds, mist and darkness,—to employ the 'Benedicite' will, it is thought, promote attention; and suggest that our Service is a real thing, not the mere recitation of a form of words.—Let us beware, however, of listening to those unsound guides who, throughout Lent, would omit the (almost divine) 'Te Deum,'—to the infinite annoyance of every person of taste, education, and piety, in the congregation. What are the obsolete directions of our unreformed book, to *us?* A rubric which lingered until 1549, disappeared immediately; and it is to contravene the Prayer Book to revert to such an extinct observance, at this day.

On the other hand, it is to be wished that the evangelical hymn, 'Benedictus,' might less often be supplanted by the 'Jubilate,'—which enjoys so much favour probably *only because it is the shorter composition*. Throughout the season of Advent, at Christmas, and at Easter,—because then the LORD "hath visited and redeemed His people:" throughout the whole of Lent,—because then the invitation to "be joyful," seems to accord ill with the solemnity of the Lessons, Epistle, and Gospel: —for almost one half of the Christian year, the 'Jubilate' of GOD's ancient people seems less suitable than the 'Benedictus' of the Gospel. On the other hand, only under particular circumstances shall we deem it expedient at Evening Prayer to substitute Psalm xcviii. for the 'Magnificat' of the Blessed Virgin: or Psalm lxvii. for the 'Nunc dimittis' of aged Simeon, —at a moment when our eyes "*have seen*," (in the second Lesson,) the LORD's Salvation.

It should not be forgotten, (though it seems to be lost sight of,) that any of the six Collects at the end of the Communion service, "may be said, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister." True, we seldom desire to prolong the Service: but an occasion *may* arise for

marking one day in the year as extraordinary; and be it remembered that *twenty seconds* is all the time consumed by an extra collect.

9. If a Deacon may not pronounce the Absolution, he certainly may not *substitute anything in its place.*

10. It is sometimes mentioned in praise of a reader of the daily Service, that it comes *colourless* from his lips: by which, if it be meant that he imparts to it no manner of expression, emphasis, or variety,—it may be suspected that the praise is of questionable value. The essence of good liturgical reading seems to consist in this;—that every portion of the Divine Service shall be delivered in an appropriate style: the Exhortation, calm and natural, pronounced in the manner of any other serious and affectionate address: the Confession, humble and submissive, as addressed to the offended Majesty of Heaven: the Absolution, declaratory yet authoritative. The Prayers should all be earnestly *prayed:* the Psalms, 'Te Deum,' and Canticles, devoutly *spoken* or *recited:* the Lessons, distinctly and impressively *read.* The effect on oneself of colourless reading, it is painful to anticipate. But it fares even worse with the unlearned sort, whose attention requires to be both aroused, and kept awake. Monotonous reading makes the prayers well nigh unintelligible to them, and brings the public Service into disrepute.

11. Why should it be needful to warn men against *rapid* reading;—or against an affected, or at least unnatural intonation of the Prayers?[a] Surely, whatever renders the P. B. less intelligible to *any* member of the congregation, carries its own condemnation: and a hurried, indistinct, monotonous whine,—a peculiar kind of affected *falsetto,*—is perhaps the most obscure, as well as detestable method which can be imagined.

12. How far removed from the *dramatic* style is the intelligent method recommended, no person of ordinary taste will fail to perceive. Impossible is it too strongly to condemn the notion which seems to have prevailed on this subject in the last century; and which may possibly exist here and there, in *this.* It seems to be thought that *an actor* must of necessity be a master in the art of reading the Liturgy. Anything more abhorrent to

[a] See some admirable remarks in Robertson. p. 139–145.

good taste, than the artificial manner, and conventional tones, of such an one,—*his affectation of being natural*,—I know not. Nature must surely be our best guide. Art may but presume to assist Nature; but Art itself must be guided and kept in check *by Divinity*. How little all this was understood seventy or eighty years ago, shall be illustrated from a little work which appeared in 1797, entitled "The Common Prayer, as read by the late Mr. Garrick."

"Dearly beloved brethren," he delivered in rather a low voice, with "a look expressive of the utmost suitable gravity, cast slowly around the congregation."—He practised "an *awful look upward*," when repeating "dissemble nor cloke them before the face of Almighty GOD."—Another "*look upward*" at the close of the sentence, "to the end we may obtain forgiveness of the same by His infinite goodness and mercy."—After "unfeignedly believe His Holy Gospel," comes the word, "Wherefore." "Here, Mr. Garrick made a most significant pause, with the voice as if suddenly broken off, and suspended in such a manner as to keep the expectation still alive for what is to follow;" viz. "Let us beseech Him." "In speaking these words, *a respectful look upward*" is recommended. At the beginning of the 'Venite', Mr. Garrick "threw into his look, accompanied by an appropriate tone, an expression of *great solicitation* to praise the Creator." (p. 80.) Into the Litany, he "advised an occasional introduction of a *slight touch of the pathetic*." (p. 114.) Surely the Service of GOD's House, so performed, instead of tending to edification, must have been converted into a truly disgusting exhibition[a]!

13. On the other hand, the triumphs which may be achieved by a judicious reader, are extraordinary. It was remarked by a clergyman who chanced to hear the late Rev. Hugh James Rose read the liii[rd] of Isaiah, that he had never witnessed anything

[a] It will be replied that this was the taste of the last century. Not exclusively. The work has been recently re-edited with approbation, by "Richard Cull, Tutor in elocution," (8vo. pp. 143,) with a preliminary Discourse on public Reading,—in which we are instructed to lay the emphasis as follows: "Thou art *the* CHRIST, the Son of the living GOD": (p. 51.) "*If* we say that we have no sin". (p. 56.) "*When* the wicked man turneth away from his wickedness." "The object of the emphasis" (says Mr. Cull,) "is to attract attention to the time at which he leaves his wickedness to do rightly, and thus to mark it to be the important time of saving his soul." (*sic.*)

so impressive in his life. Another made the same remark concerning his manner of reading a chapter in the Gospel. It was casually stated by a third, that he once heard Mr. Rose repeat the Ten Commandments, and that he could never forget it. The same chapter sounds as different when read by two different men, as when the same piece of music is executed on two entirely dissimilar instruments.

In announcing a chapter from an Apocryphal book it is well to *designate* the book as "Apocryphal;" and we are justified in so doing[a].

14. If there be one part of the Service more than another which we cannot afford to render in a "colourless" way, that part, next to the Lessons, is *the Psalms*. Their immense variety, which almost ensures that there shall be *something* every day, for *everybody*[b]: their profound pathos: their burning piety: the countless expressions of *individual* confidence in GOD which they contain, as well as their bold and uncompromising denunciation of iniquity:—all this makes them unspeakably precious to one who, when he stands before the congregation, *feels* the burthen of his office, and longs for nothing so much as that the hearts of those before him shall be effectually moved. He knows (with Hooker) that "the Apostles preached as well when they wrote, as when they spake the Gospel of CHRIST;" and that "our usual public reading of the Word of GOD for the people's instruction, is Preaching." How then shall he deliver in a lifeless unimpressive way, that which he desires may prove the instrument of informing the understanding, of moving the heart, of awakening the conscience, of saving the soul? Why, there are not a few of David's Psalms where every several verse is a little homily! Look at the xxxth to the xxxviith inclusive. Read the xxxviith aloud. Is not every verse a most Divine exhortation? the very best language in which to reassure, or to comfort a weak or wavering or desponding

[a] Robertson, p. 146.

[b] "All the Lessons and Psalms of that time seemed specially to meet my case!" So wrote an afflicted friend. *Who* cannot confirm the sentiment by his own experience?.... On the day of King Charles' martyrdom, after Bishop Juxon, who officiated, had read the xxviith of S. Matthew, (the history of our SAVIOUR'S Passion,) "the King gave the Bishop thanks for his seasonable choice of the lesson. But the Bishop acquainting him that it was the Service of the day, it comforted him exceedingly."—*State Trials*, vol. i. p. 1042.

heart? What precious promises to patience! what solemn declarations of unalterable truth! what lessons of godly experience! How, I ask, shall we read that Psalm, (or the xxxiv^th^, or the cxlv^th^) without throwing ourselves into every verse, and causing that the words shall come from our lips instinct with life and feeling?..... It may be believed that most of us *mean* the same thing; but it is certain that we do not express it accurately when we praise 'colourless' reading. They certainly do *not* mean the same thing, who affect a rapid monotonous recitation, under the plea of *intoning*. So to read, is simply to make the Service of the Church, (and themselves,) —ridiculous.

15. It is also true, (though I forbear insisting upon it for fear of being misunderstood;) but, it is undoubtedly true, that before a country congregation, a *little* more emphasis (should it be called 'unction?') is allowable, even necessary, than a refined taste would suggest, or than before a town audience would be desirable. Polite life has a constant tendency to eliminate all that is *demonstrative* in social intercourse; and the dramatic method, or even an approach to it, is intolerable, anywhere. Still, they who have to do with rustic congregations soon discover that a quiet unimpassioned manner fails to impress them with what is read or spoken: and perhaps this discovery may even lead a zealous man into the opposite excess; tempt him to forget that strength is compatible with calmness; earnestness, with dignity and a subdued gentle manner.—The schoolboy method, (which lingers on in the College Chapel,) is the only method which can neither be admired or excused: rapid, inaccurate, irreverent, unintelligible.—The Doxology, or 'Hymn,' which is repeated, and sometimes (very properly) sung after every Psalm, should be *begun* by the Minister; the people returning the 'Answer,' (so styled in the Prayer Book,)— 'As it was in the beginning[c],' &c.

16. To come to humbler details.—It is well, while seeking to read with intelligence and emphasis ourselves, to take pains with one's Clerk also, if he prove a sorry scholar. Best of all is it doubtless to dispense with that functionary, as a help in reading the Service: but in some places this is not possible.

[c] See Robertson, p. 298, *note* 8.

Even in London Churches, what a caricature is often the performance of the Clerk,—too vociferous to be overlooked; too offensive to be disregarded! In the provinces, the worthy man is often so illiterate, that it is a mere act of prudence to rehearse the Psalms with him beforehand, and to teach him at least how to tackle with the hard words.

17. Three or four of the Lessons contain expressions which, if read publicly, would needlessly shock the ear; and which by universal consent accordingly are *not* read. Be advised simply *to omit those words*, not to paraphrase them,—which is the sure way to invite attention, and to provoke criticism. As for substituting other lessons for those of the Church's providing, or omitting any considerable portion of a chapter from motives of (false) delicacy,—it is simply without excuse. Lastly, there are several little matters of scholarship, &c. which are sometimes made the subject of grave remark, but which should be discovered by the student for himself,—not conveyed by precept: as, that "Urbane" is not a female name; that the words "endeavour ourselves" are to be taken together; that not the proud are confounded "in the imagination of their heart," but that they who "*in the imagination of their heart are proud*," are confounded; that there is no such book as "the Revelations;" that many words which seem emphatic are not really so[a],—while the emphasis which is required on others may easily be overlooked[b]; and the like.—When S. Matthew vi. is read, the congregation should be instructed to stand throughout the LORD's Prayer.

18. It is well in publishing Banns, until one is perfect in the formula, to refer to the Marriage Service for the exact words[c]. Quite marvellous is it in how many slight inaccuracies men permit themselves for want of a little attention. Even in pronouncing the doxology at the end of the LORD's prayer, some say "*and* the power, and the glory;" of which no example occurs in the Prayer Book. These may be trifles; but why not be exact in whatever belongs to Divine Service?—To recur for an instant to the subject of Banns: let us keep the register of

[a] *E.g.* the word "that" in S. Luke iii. 3. xxii. 70: S. John xviii. 37.

[b] *E.g.* the word "Him" in 1 S. John 89.

[c] See more on this subject, *infra*, p.

their publication neatly and methodically; not trusting to the memory, or making pencil memoranda; but entering every record, *in ink*, at the time.

19. It is very usual for the people (or rather for *the Clerk*) and the Minister to pronounce alternately the verses of the Athanasian Creed; and the practice is justified by Mr. Palmer and Mr. Jebb. But it seems more correct that all present should recite it, (as they recite the other two Creeds,) in concert. And why, since we invariably (it is hoped) turn to the East in repeating "that which is commonly called the Apostles' Creed,"—why should the same posture be omitted in repeating the Nicene, or that which bears the name of Athanasius? The practice of so turning is of immemorial antiquity, and of universal acceptance. He is a bold man who thinks he can afford to forego so legitimate an occasion of keeping alive a sense of reverence in those to whom he ministers.

20. In a Liturgy which admits of so little variety as ours, no circumstance is to be overlooked which promotes attention, or brings out *the meaning* of the Service. It is evident that the Minister is not supposed to face the people while he prays; nor yet is it to be expected that he has turned his back upon them either. For so doing, he *may* be thought uncivil; he *must* prove inaudible. His obvious position is with his face towards the North, or South. Thence, when he pronounces the Exhortation and the Absolution, he turns towards the people; which is also his position while he reads the Lessons; whenever in short, instead of addressing GOD, he addresses *the congregation*. Nothing could be devised more significant. It is further thought that if he who officiates would make a point of turning to the congregation, and deliberately saluting them in that truly venerable formula 'The LORD be with you[d],' he might obtain such a hearty response as would cheer and support him through all that is to follow. The manner of a few is *quite* unmistakable when they look up from their books to cry,—"And with thy

[d] Ruth ii. 4. Psalm cxxix. 8. S. Luke i. 28.—Was it not a portion of the ancient Jewish Service? That it formed part of the public devotions of the early Christian Church we know:—Ἐπεύχεται ὁ ἱερεὺς τῷ λαῷ, ἐπεύχεται δὲ ὁ λαὸς τῷ ἱερεῖ· τὸ γὰρ, "μετὰ τοῦ πνεύματός σου," οὐδὲν ἄλλο ἐστίν.—Chrysost. *in 2 Cor.* viii. *Hom.* 18. Opp. x. p. 368 C.

spirit!".....Let the elder children once have this explained to them in private, and in Church they will never forget it.

21. The Litany requires to be carefully studied by him who would read it well; and the construction of its successive portions should be attended to:—Invocations, Deprecations, Obsecrations, Intercessions. Why is the Clerk sometimes allowed *to overtake* the Minister in the Invocations,—breaking in upon him at the second or third word, and turning the beginning of this beautiful Service into a confused noise?—By a very slight suspension of the voice on the part of the reader, where there is but a comma in the Book, it is also thought that the Congregation might be reminded of the fact that *they* complete every one of his petitions; that the sense is incomplete until *they* have spoken.

22. Sick and afflicted persons should be encouraged to ask for the prayers of the Congregation. This practice, (peculiar to our branch of the Church Catholic,) makes "the Communion of Saints" more of a reality to all, and increases the sympathy of the healthy with the needs of the sick and dying; for the *name* of the individual prayed for should, as a rule, be declared. Indeed it is suspected that the importance of asking the prayers of the Congregation, is not nearly so generally recognized as it deserves to be. In some parishes, it is neglected altogether. In yet more, the prayers of the congregation are not asked until the sick man's recovery is hopeless. A difficulty however arises, (when the Litany is used,) with respect to the form, (if any,) in which the person prayed for is to be alluded to. "The Prayers of the Congregation,"—or "of the Church,—are desired for A. B.," seems to be the approved manner of *asking* the prayers: but should anything be done in addition? To transplant into the Litany the bracketed clause in the "Prayer for all sorts and conditions of men," is clearly unwarrantable. Perhaps a brief pause after the words "all sick persons," is open to less objection than any other course[a].

[a] It was anciently the custom, (in some dioceses at least, about the time of the Restoration,) for the sick to be prayed for by introducing, after the first Collect, one or more of the Prayers from the service for the Visitation of the Sick. The name of the sick person was mentioned by the preacher from the pulpit, before, or after the Sermon.—Lathbury's *History of the Book of Common Prayer*, pp. 403 and 175. Also Robertson, p. 257–8.

23. At the Ember seasons, the prayer provided for daily use is practically, in most instances, read but once in the hearing of any member of the Congregation. Too many hear it not at all. On every account, it seems desirable to read *the second* of the prayers on the morning of the Octave, (the day of Ordination;) when it is particularly suitable; and is sure to precede, in point of time, the sacred solemnity on which it invokes a blessing.

24. The subject of Psalmody will be considered, in a subsequent page; being, in fact, a congregational act. Here, it shall only be said, that the Minister should invariably give out what is to be sung *himself*,—reading the whole of the first verse, if he reads any part at all. But the question arises,—Should he announce the composition which is to be sung with any formula of invitation?—I think not. For those which are occasionally employed,—("Let us sing to the praise and glory of GOD," and the like,)—there exists no manner of authority; and it may be questioned whether any are of ancient date.

25. A few mistakes, sufficiently patent, yet surprisingly common, in the reading of the Daily Service, deserve to be mentioned. Men should be warned for example, against beginning the Litany as if they thought that GOD was "*the Father of Heaven.*" The Latin, is "Pater de cœlis DEUS." We should at least make an appreciable pause where our most recently printed Prayer Books are careful to insert a comma.

So, in the Nicene Creed, with respect to the often recurring "of." We do not profess our belief in JESUS CHRIST as "the GOD of all gods;" but we proclaim the Catholic truth that the Divine Essence was from all Eternity communicated to Him by, and from the FATHER. He is Θεὸς ΕΚ Θεοῦ, φῶς ΕΚ φῶτος, Θεὸς ἀληθινὸς ΕΚ Θεοῦ ἀληθινοῦ[b]: and by emphasizing the right word, we may show that this is what we mean.—Again, by a slight pause, it is well to indicate that JESUS CHRIST is He "by whom all things were made[c]."—Lastly, we may not say "the Lord and Giver of Life," as if we merely meant that the HOLY GHOST

[b] See the "*Symbolum Nicænum* ad exemplar quod extat in Actis Chalcedonensis Concilii," in Routh's *Opuscula*, vol. i. p. 367.

[c] Not indicated in our P. B. before the revision of 1604.—It has been remarked to me by an excellent dignitary of the Church, that *the organ* in Cathedrals for the most part perpetuates the mistake by dissociating the clause in question from that which follows.

is "Lord of light *and life* and glory," (as a hymn expresses it;) but by a slight pause we should show that we remember the words of the original,—τὸ Κύριον, καὶ τὸ ζωοποίον: which, (as Bishop Pearson reminds us,) is part of the clause added to the Nicene Creed at the second General Council held at Constantinople, (A. D. 383), in condemnation of the heresy of Macedonius, who made the HOLY GHOST a created person[a]. We thereby declare the HOLY GHOST, no less than the FATHER and the SON, to be—JEHOVAH.

26. In giving out the Epistle and Gospel, let us beware of announcing that "The Epistle is taken from the xiiith chapter of *that* of S. Paul to the Romans," &c.: the Gospel, "from the xxist chapter of *that* according to S. Matthew." The terms "Epistle" and "Gospel" are here used *in a technical sense*, so that either word should be repeated. Hence, portions of Isaiah, &c. are sometimes appointed *for* 'the Epistle.' And when we end, we should remember that "Here endeth *the Epistle*,"—whether a passage from Revelation, or from the Acts has been appointed *for* it.—The practice of shifting from the north to the south (or 'Epistler's') side, in order to read the Epistle, when one is officiating alone, is wholly unsanctioned and reprehensible.—To address a word to the disciples of a different school,—Should a man be ever disposed to repeat the third Collect at the end of the Communion Service, after his Sermon, he is recommended not to interpolate that detestable formula,—"so far as they have been agreeable to Thy blessed will,"—or the like. Doubtless the qualification is thought modest. What is it, on the contrary, but the grossest conceit, thus to concentrate attention on the preacher and his recent performance? just as if *his Sermon* (forsooth!) were the only, or at least the most important, "words we have this day heard with our outward ears!"

27. "Note," (says the P. B.,) "that whensoever Proper..... Lessons are appointed, then the...Lessons of ordinary course..... shall be omitted for that time. Note, also, that the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after, where it is not in this Book otherwise ordered." (Two clear exceptions to this rule, be it remarked in passing, are

[a] Pearson *on the Creed*, Article viii. note (*b*).—The learned writer (inadvertently?) twice omits the καί. See his note (*r*).

furnished by the days which immediately follow the Epiphany and Ascension Day.) But what is to be done when *two* proper Lessons from the O. T.: *two* Collects, Epistles, and Gospels, are appointed for *the same day?* For this contingency, the Church has not provided. Accordingly, the coincidence of a Saint's Day with a Sunday,—a movable with an immovable Holiday,—sometimes occasions a difficulty.

(i.) Only 'sometimes:' for no one feels at a loss, when (for instance) the Festival of the Annunciation coincides with Good Friday, or with Easter Day.—Bishop Blomfield, in his celebrated Charge, (1842,) laid it down, that "Where a Saint's Day falls upon a Sunday, the Collect for the Saint's Day, as well as that for the Sunday, should be read, and the Epistle and Gospel for the Saint's Day; but the Lessons for the Sunday." This rule however does not provide for the first case above supposed: and if it were followed, we should sometimes actually lose the Epistle and Gospel for Easter Day.—Professor Blunt's rule is, "that whenever a Sunday and holyday coincide, and the proper Lessons of the holyday happen to be *Canonical Scripture*, the Service for the holyday should be used:" and "the Collect for the holyday and *that only*, should be read[b]." But neither *so* shall we be rescued from perplexity. For according to this, by the coincidence of S. Andrew's Day, we shall sometimes lose the Advent Collect altogether, on Advent Sunday; and what of the coincidence of a movable with an immovable holyday on a *week*-day? The rule, (which seems to be founded on no real principle,) does not provide for this.

(ii.) On the whole, the following seems to be the correct Pastoral method. The *more important* Festival sets aside the less. Thus if Easter Day coincides with S. Mark's Day, Easter Day should be observed, not the Saint's Day: but if S. John Baptist's Day coincides with one of the early Sundays after Trinity, then, the Saint's Day is to be preferred[c]. The Service for the day *observed* supplants the other,—yet not so as to obliterate every trace of it. The Collect for the day *commemorated* should still be read,—(in the Communion Office as well as in the Office for

[b] *Parish Priest*, p. 316 and 318.

[c] In the Appendix will be found a Table enumerating the possible coincidences (I.) of Sundays and Holydays: (II.) of Movable and Immovable Holydays, not Sundays.

Matins,)—in addition to the Collect for the day which is *observed:* and should *follow* it[a]. In respect of the Proper Lessons, I confess to an invincible repugnance to reading an Apocryphal Lesson on a Sunday, if, on *any* pretence, a Lesson from inspired Scripture may be read instead. I do not undertake to defend this opinion, (which is not shared by some for whose judgment I entertain the highest respect;) except by remarking that there is *no* instance in the P. B. of a Sunday Lesson being from the Apocrypha: and that, as a matter of fact, the congregation cannot follow the Apocryphal Lessons,—since scarcely any Bibles contain the books from which they are taken. Neither is it to be desired, as I humbly think, (all things considered,) that Bibles generally *should.*

(iii.) But all the practical difficulties which will suggest themselves to a careful man have not yet been enumerated. I proceed to offer solutions for several.—It is thought that when a Saint's Day falls on a Saturday, the Collect for the ensuing Sunday should be said *before* the Saint's Day Collect at Evening Service,—the Saint's Day being then on the wane; the Sunday, "setting in in its full strength[b]."—When a Saint's Day coincides with a Sunday, both Collects should be said; the Saint's Day Collect coming before or after the Sunday Collect, according as the Saint's Day is *observed* or only *commemorated.*—When a Saint's Day which has an Eve falls on a Sunday, such Saint's Day Collect should be said before, or after, the Sunday Collect in the Saturday Evening Service next before, according as the Saint's Day is to be *observed* or only *commemorated* on the morrow.—When a Saint's Day which has an Eve falls on a Monday, such Saint's Day Collect should be said, (as the Rubric directs,) "at the [Sunday] Evening Service next before;" (although, according to another direction, *the Vigil,* i. e. the Fast, is to "be kept upon *the Saturday;*") and should precede the Sunday Collect.

(iv.) We lack rubrical guidance on the subject, (perhaps because it was deemed superfluous,) but there can be no doubt

[a] Following the hint supplied by the rubric prefixed to the Office for the Fifth of November,—which Office is to displace the Sunday Service "if the day shall happen to be a Sunday;" with the provision that "only *the Collect proper for that Sunday* shall *be added to this Office, in its place.*"—See also the third rubric prefixed to the Office for the 29th May.

[b] I borrow the expression from a MS. communication of the Rev. P. Freeman, —to whom I am indebted for some hints here.

that the Epiphany Collect should supersede the Collect for the Circumcision until the first Sunday after the Epiphany. "From analogy, and the reason of the thing, it would be absurd to fall back on the Circumcision idea. So, after Ascension Day, it is incredible that the Church meant the Collect, Epistle and Gospel of the preceding Sunday,—the Sunday of *expectation*,—to resume its sway.—After Ash Wednesday, until the first Sunday in Lent, use the Quinquagesima Collect followed by the Ash Wednesday Collect."—I pass on.

28. The first prayer for the Queen in the Communion Service seems more *loyal* in its tone than the second.—Let us avoid making a pause after 'faithfully,' as if the adverb qualified all that follows. The words "faithfully serve" cohere closely.

29. No form is provided for declaring "what Holy-days or Fasting-days are in the week following to be observed." We may not, however, on that account *omit* to announce either: and it is hard to divine on what plea the Rubric is neglected which orders that the Curate shall declare them. Even if the Church will not be open on the coming Festival, it does not follow that people are not to be reminded of its approach; as well as of the fact that a Vigil precedes it.—Neither are we taught in what terms to give notice of the celebration of Holy Communion. The opening paragraph of the Exhortation ordered to be read "after the Sermon or Homily ended,"—seems to be, to say the least, an unobjectionable formula.

30. Whether Celebration is to follow, or not, reading the Communion Service *from the desk*, (when it is possible to read it from the Communion Table,) notwithstanding what has been ingeniously stated on the other side[c], is clearly indefensible. Quite unmistakable also is the Church's intention that, the Sermon ended, the Minister shall "*return* to the LORD'S Table[d]." I see not in fact how we can help desiring to see this method generally restored. The time required in addition is inconsiderable. A single Offertory Sentence suffices: and

[c] See Robertson's *How shall we conform*, &c. p. 168–172.

[d] "Upon the Sundays and other Holy-days, (if there be no Communion,) shall be said all that is appointed at the Communion, until the end of the General Prayer (*For the whole state of* CHRIST'S *Church militant here in earth.*)"—The North side of the LORD'S Table has been already prescribed as the right place for saying "all that is appointed."

where shall we find a Prayer at once more comprehensive and more beautiful,—at its close, more affecting and comfortable too,—than that "for the whole state of CHRIST's Church Militant here in earth?" If none but communicants are to hear it,—many, alas, will never hear it at all.

31. Since a formula is required for announcing the text of a Sermon, one would be glad to know which is the best. We shall not probably find a better than that with which our LORD and His Apostles generally quote Scripture,—"*It is written.*"—Whether a Collect and the LORD's Prayer shall precede the Sermon, or not, may perhaps be left to individual taste; or determined by local prejudice. The question is not important; and involves no principle. I will but observe that to omit the Collect and LORD's Prayer in places where it has been customary to employ them, will probably occasion loss instead of gain. It is more reverential to begin a solemn act, (like that of Preaching,) with Prayer. A few moments are afforded, (and in country parishes are required,) for the people to settle down from the business of Psalmody. As for the time occupied by those two additional prayers, it is absurd to take it into the account, as an objection. It is *the rich,* not the poor, who complain that the Service is too long!—Very ancient, as well as very general, is the practice of ending a Sermon with a Doxology,—of which we are provided with several specimens in the New Testament itself[a].—If, instead of concluding with the prayer for the Church Militant, the Preacher introduces a short prayer before pronouncing the Blessing, the P. B. will always supply him with an appropriate Collect[b]; in the selection of which, he will find scope for the display of skill and judgment.

32. On the OFFERTORY question, I gladly adopt the sentiment of a modern ritualist; who on all such subjects writes judiciously and well. "Although I have tried in vain to discover or imagine any creditable grounds for the violent opposition which is now made to the system of a weekly Offertory, it seems advisable, for the avoiding of needless and hurtful disagreements, that we

[a] *E. g.* Rom. xvi. 25, 27. Eph. iii. 20, 21. 1 Tim. i. 17. S. Jude 24, 25. Rev. vii. 12.—See Hooker, V. 42. § 11 (*ad fin.*)

[b] At the xl[th] Session of the Savoy Conference, (1661,) the Bishops voted unanimously for appointing an established form of prayer, ('pro unicâ formâ precum,') to be used before and after Sermons.—*Synodalia,* p. 656.—*Doc. Ann.* p. 371.

should proceed carefully and gradually in any attempt to introduce it. But the revival of this usage would, doubtless, be a great means of teaching our people some things which are now too little thought of. It would lead them to enlarge the measure of their liberality, and to consider that their gifts are given to GOD; a truth from the forgetfulness of which modern almsgiving is sadly stinted and corrupted[c]."—I see no reason why the weekly Offertory should not be generally introduced.

Be it observed that the permission to read a single Offertory sentence, does not necessarily imply that there is to be no collection. The Scotch book, (which gives the same permission,) adds,—"according to the length, or shortness of the time that the people are offering[d]."

33. Before passing on, it remains to say somewhat concerning that essential part of the ordinary Sunday Service,—PAROCHIAL PSALMODY. Pretending to no skill in Music, I only propose in this place to make a few remarks on the general question, as it presents itself to an unprejudiced but not inattentive observer. It is one thing to speak *as a Musician:* another, to speak as one who is jealous for the proprieties of Divine Service.

And first, it is obvious to note that a singular fate is apt to attend this entire department. It is either strangely neglected, and suffered to fall into disrepute; or it is cultivated to an excess which creates dissatisfaction, and even drives people away from church. The cases are exceptional where the balance is evenly held: where the vocal parts of the Service are made acceptable to all; and constitute a real help to the devotions of the people, as well as a chief ornament of public worship.

Let it be laid down that a strictly Choral Service, however indispensable in a Cathedral, is utterly out of place in an ordinary parish Church; and in the country, simply ridiculous. By a 'Choral Service,' is here meant one where, in addition to the Canticles, the Psalms are invariably chanted, and the prayers intoned. The reasons for the foregoing assertion are chiefly two. (1) Because a Choral Service, unless it be beautifully executed, is

[c] Robertson, p. 198-9.—See an admirable Sermon on this subject, (*The Apostles and the Offertory,*) by Rev. H. E. Tweed, (Parker, 1860). The learned author shows that the κοινωνία of Acts ii. 42 is none other than the *Offertory.*

[d] Keeling, p. 180.

a distressing exhibition to the few who are able to understand it; and it is sure to be a failure unless an amount of labour and money is expended upon it wholly disproportionate to the result. (2) Because the most successful Choral Service imaginable ever proves unacceptable to the great bulk of church-goers; and it is *they*, after all, whose needs are to be chiefly considered. Plain labouring folk do not understand Prayers recited in monotone. An ordinary rural congregation cannot be launched with safety into the Psalms, without notice given: nor even when the day of the month, and the number of the Psalm have been proclaimed, can they keep pace with the trained urchins in the Chancel. Still less can they be brought to blend their voices with those of the choir. Least of all can they *feel* what they are in vain attempting to follow. Even if *the ear* is gratified,—is *the mind* informed? *the heart* affected?

Purposely is all consideration omitted of those many practical difficulties which beset the attempt to naturalize a Cathedral Service in a soil utterly unsuited for its cultivation:—a troublesome, not to say a rebellious choir,—dirty surplices,—conspicuous misbehaviour,—indifferent voices,—infinite waste of money, and of time:—often, a remonstrant congregation; the disappearance of some from their accustomed places; suspicions, not the less mischievous because unfounded; an excuse given to the enemy for lying paragraphs; the whole culminating possibly in a complaint to the Bishop. But all has been triumphed over; and what then? Is it altogether *fair*, that a man should impose on his successor the necessity of choosing between two painful alternatives; either, of carrying on that for which his Maker has disqualified him, and which his judgment disapproves; or, of incurring the odium of discontinuing what he finds established, and seeming less in earnest than his predecessor: the only real difference between the two men being, that the one was a first-rate musician, with a fine voice; the other, no musician at all?—The case has been stated broadly, in order to make what is meant plain. But our objections will hold good, however much we may modify the details. And surely, it is not difficult to steer between an intoned Service, and the neglect of the choral element.

34. He, of course, will start with an immense advantage who is skilled in Music. But a man may achieve sufficient

success, though denied the pleasure of promoting it by example. And no one, it is to be presumed, will think that he has achieved all that is within his power, until he has procured that the Canticles shall be chanted, and two Hymns sung *by the whole congregation*.

Stress is laid on this; for it is assumed to be the great object which we have to strive after, and which we *must* attain, if this part of our public ministration is to be made a reality. "Psalms and Hymns, and Spiritual Songs," (Col. iii. 16,) have always been deemed an essential part of public worship. The people too, on the whole, are fond of congregational Psalmody, however depraved the general taste may be. The vocal enthusiasm of the Meeting-house should further convince us that if the bulk of our congregations are spectators only of this part of the Service, it must be because we have failed to interest their feelings.

35. And this suggests a caution against the hasty introduction of novel tunes, or indeed against any novelty whatever in what regards congregational Psalmody[a]. The Church holds the hearts of her children on far too precarious a tenure, to be able to afford to trifle with them in *any* matter; least of all in this. Wonderfully strong, among the humbler sort especially, are the links of association between Psalmody and the most sacred feelings of the heart. Their notions of Religion itself are bound up with it in a strange way. It is therefore a prime note of serpent-like wisdom that, (in order to recommend their novel doctrines to the vulgar who are sometimes tempted by curiosity to attend their services,) the Oratorians at Birmingham are said to cause their *Romish* hymns to be sung to the most popular *Wesleyan* tunes. The emigrant and the convict, doubtless, carry with them to the outlandish wilderness whither enterprise, or the penalty of the law, conducts them, many a slumbering echo of their village home; many a deep recollection of Sunday,—of the parish School,—of the village Pastor,—of opportunities slighted or despised: and if one had to deal with such people, and wished to awaken those dumb echoes, and

[a] "Mutatio consuetudinis etiam quæ adjuvat utilitate, novitate perturbat."—Augustine, *Opp.* I. ii. p. 126, D.—"There is an instinctive feeling against changes in Religion; and such an instinct is surely to be cherished rather than to be disregarded." Bishop Hamilton's *Primary Charge*, p. 37.

arouse those dormant memories, sure am I that it would be most effectually done *by means of a Psalm tune*[a].

36. The son of the parish clerk of the village where these lines happen to be written, wrote home as follows to his brother, soon after reaching New Zealand. His letter is dated "Papanin, Jan. 25th, 1857."

"There is a Church here. It is a wooden building, as most of the buildings are out here. There is one bell, about the size of the school-bell at Turvey. But *I was most disappointed at there being no singing.* But for the last few Sundays I have been to Church here in the morning, and met a friend or two at a neighbour's house in the afternoon, *and had a few tunes over, which seems more like home:* and in the evening, take a walk to Christ Church, it being only three miles off: *and the first time that I went, I could scarcely keep the tears from rolling down my cheeks as the organ pealed out its mellow tones to a chant I had so often joined in with so many dear friends that I have left behind. I sat and almost fancied myself in the dear old place* by the side of my dear Father; but alas, it was but fancy. *The first tune that was played was 'Bedford:'* which made me think more of that county than I ought to have done."

I have transcribed the young man's letter without altering a syllable; and wish to call attention to the curious illustration it affords of the *Churchmanship* of that class out of which, in agricultural districts, we have to build a living Temple to the LORD. Separated from his home by the thickness of the globe, the youth rejoices in the fact that there is at least *a Church* in the place of his remote sojourn: but, (1) What *first* strikes him is the unworthiness of the *material* structure. The Church at Turvey was built of hewn stones; but the Church at Papanin is only built of wood! (2) Next come the *bells.* At home, there was a peal of five large bells; *here,* there is but one. And *such* a bell! No bigger than "the school-bell at Turvey"! All

[a] In a kindred spirit, it has been remarked:—"I doubt whether even the voice of a Mother would so immediately subdue to tenderness the worst criminal in Norfolk Island, as the sudden sound of *the peal of his native village!* Not remonstrative in its tone, to stir the pride; not complaining, to wound anew the harassed spirit; but by its very unaltered sweetness, and irrepressible associations, utterly overpowering to his guilt-laden heart."—*The Bell: its origin, history, and use,* by the Rev. A. Gatty, (1848): p. 43-4.

this is bad enough. A Church to exist without bells, and therefore without ringers? Impossible! And to be built of wood too!.....But the essence of the grievance is behind. (3) "But I was *most* disappointed at there being *no singing*." Now this is not to be endured. 'Singing' is clearly the sine-quâ-non of the Service of the Sanctuary: the *articulus stantis vel cadentis Ecclesiæ*. The want of this essential thing, Tom Wooding must, at all events, remedy. True, he is going to take a walk in the evening, to hear the "mellow tones" of the organ; and he knows that there will be chanting at Christ Church, as well as familiar Psalm-tunes; and that he will probably be moved to tears; and so forth. But all will not do. No! He must contrive a meeting with "a friend or two at a neighbour's house in the afternoon, and *have a few tunes over*;" for *that* will "*seem more like home*."..... Such a document as this young man's letter, with all its literary flaws, teaches me more than a set treatise coming from a different quarter.

37. What, after all, is the value of pure taste in Music, compared with living earnestness in Devotion? Who, in his senses, would exchange the rough melody of five hundred lusty voices, singing with all their hearts to GOD, as best they know how, (however abhorrent to good taste *the tune* might happen to be,)—for the scientific screeching of a score of little boys and girls in the Chancel, or the pretentious cadences of half-a-dozen men and women in the gallery? There is one thing only in the matter of Psalmody, to which it ought to be impossible ever to submit; and that is, *a silent congregation*. "It is to be wished," (says Bp. Gibson, in his *Directions to his Clergy*, 1724,) "that the people of every parish, and especially the youth, were trained up and accustomed to an orderly way of singing some of the psalm-tunes which are most plain and easy, and of most common use....My meaning is, that you should endeavour to bring your whole congregation, men and women, old and young, to sing five or six of the plainest and best known tunes.....The advantage of bringing all to join will be best obtained, especially in country parishes, *by directing the Clerk to read the Psalm, line by line, as they go on*." These last words are quoted, not by any means in order to suggest that the hint they contain should be acted upon to the letter, but to show how strongly this excellent

Prelate realized the importance of *congregational* psalmody. He proceeds to point out that skill in 'singing' is required of Parish-clerks by the xci[st] Canon.

38. In places where the Psalmody has sunk to a low ebb through neglect, considerable ingenuity is often needed for its revival and improvement. It must be ascertained, first, which tunes have enjoyed the greatest favour locally in times past. These, if possible, should be retained and cherished. Correct versions of better tunes should however be also procured; and pains taken to discover *which* recommend themselves most successfully to the general taste. The fervour with which a rustic congregation will render a favourite hymn is very striking, and well worth catering for.

39. It is to be wished that in more Dioceses Hymn-books were put forth, with quasi-authority; so as to supersede the necessity for a constant exercise of private judgment in the matter of Psalmody. But whether this takes place or not, no congregation should be left entirely to the (so called) *'New Version'* of the Psalter. Advent and Christmas, (the season of carols!)—Lent and Easter,—Ascension and Whitsuntide;—and again, Seed-time and Harvest, and the close of the Year:—all these seasons demand special Hymns; the opportunity for which is far too important to be neglected. A Baptism, or a Burial, or a Confirmation,—any event which men's hearts are full of,—suggests some special utterance. As a means of bringing the mind into harmony with the coming Sermon, a good Hymn-book might probably be made to discharge a most important office. Indeed, in the face of the prohibition to publish anything during time of Divine Service except what is prescribed by the P. B., the license enjoyed in respect of *metrical* compositions, is altogether a remarkable circumstance; which does not seem, on the part of *Churchmen* at least, to have attracted the attention it deserves. The rubbish which is tolerated in certain quarters, under the name of "Psalms and Hymns", is altogether marvellous.

40. *How often,* and *where* in the Service should congregations sing? The general practice is to sing *twice:* in the Morning, before the Communion Service; in the Evening, after the third Collect. Always before the Sermon. The suggestion is humbly offered that, in districts where a taste for music prevails, yet

more singing might be introduced with advantage. Some break *between the Morning Service and the Litany*, is even more to be desired than between the Sermon and the Communion Service,—of which it forms a part. Would men, in fact, ever have thought of prefacing the Sermon with Psalmody, but for the (supposed) necessity of exchanging the surplice for a black gown? My object however is not to discourage the Hymn before the Sermon, (when, in truth, a short rest is very acceptable to the Preacher,)—but only to suggest the propriety of a Hymn *before the Litany*. Something similar is even *prescribed* by one of our Rubrics[a]. It seems to me, in fact, so desirable an arrangement, that, in order to secure it, I should think it better, (where Psalmody is unpopular,) to abridge the other times of singing. But in most country parishes, the additional opportunity would, it is thought, be highly acceptable. At Evening Service, Ken's "Evening Hymn" is in some places successfully interposed between the Sermon and the Benediction.

41. It has been suggested to me by a competent judge,—(and with this, the subject of Psalmody shall be dismissed,)—that it may be better, on the whole, in a country village, to enlist the services of "all kinds of instruments," than to have recourse to an organ. The ear is distracted, it is true, by rather more minstrelsy than is altogether agreeable; and discordant elements, (in more senses than one,) are thereby introduced. But the local performance is generally popular locally: and if the musical talent of a parish does not find employment in the Church, it is very prone to take refuge in the Meeting-house. It is at least unwise to overlook such an opportunity of enlisting the sympathies and procuring the cooperation of many: while there seems to be no reason why their efforts might not be directed to an harmonious issue; and their periodical meetings made a bond of Church union.—So much on this subject.

II. It remains to offer a few practical suggestions on the Occasional Offices: to indicate the method of a careful parish Priest with respect to Holy Communion; Matrimony; Baptism; the Churching of Women; and the Burial of the Dead. For Confirmation, and the Visitation of the Sick have been already

[a] "In Quires and places where they sing, *here followeth the Anthem.*"

discussed separately. At the close of the last Chapter, (p. 297–302,) HOLY COMMUNION was considered as it is connected with Confirmation. We proceed to notice some details in the periodical celebration of the Sacrament.

1. And first as to the frequency with which it ought to be celebrated. Mr. Freeman has shown that *daily* celebration was not the Apostolic practice. In the primitive Church, a weekly recurrence of the solemn Rite was alone customary. Beveridge, a man of truly primitive piety, is accordingly found to have afforded his parishioners (he was Rector of S. Peter's, Cornhill,) an opportunity of communicating "every LORD's Day": and he was not solitary in so doing[a]. Before the Reformation, *yearly* Communion was the rule with the lay-people; and King Edward's first book fixed this as the minimum for receiving. It was extended to thrice a year, in 1552. Andrewes, Laud, N. Farrar, George Herbert, Hammond, and probably Kettlewell, communicated monthly: Bull, seven times a year[b]. And though it is manifest that the Church of England has made *distinct provision* for a celebration every Sunday and Saint's Day, it may perhaps be questioned whether she *expects* everywhere such frequency. A Rubric before the Offertory Sentences, and another before the first Exhortation, point the other way. Shall we err if we decide that while, in towns, an early weekly (*in addition* to the monthly) Celebration is altogether to be desired,—it will suffice, in rural districts, if, besides at Easter, Whitsuntide, and Christmas, this Sacrament be procurable on the first Sunday of every month? ... But on those three great festivals, (on Easter Day especially,) there should, if possible, be *two* Celebrations: one, for example, at 8 a.m. It is further recommended that, at least *on the octaves* of those three Feasts, (till when the "proper Preface" is available,) there should be Holy Communion at the usual hour. I see not else how the people can be thought to have *all* had opportunity afforded them of communicating. It were also not amiss if Epiphany, Ash Wednesday, Ascension Day, and a Sunday about Harvest time,—as well as some Sunday near the Village Feast, —were made occasions of celebrating. We shall yet maintain that *Daily Service* and *Weekly Celebration* is the Apostolic ideal to be everywhere aimed at.

[a] See his vi[th] and x[th] *Sermons on the Church.* [b] Robertson, p. 230–2.

In some places, the LORD'S Supper is to be had only quarterly. How any can reconcile it to their conscience to retain such a tradition, it is not for us to inquire. The fewness of the communicants may not certainly be pleaded in excuse. These will grow fewer yet, unless the practice be mended. Still less may immemorial usage be appealed to. The need of reformation only becomes the more crying. He would not be a rash innovator who *at once* should celebrate on alternate months: and, at the end of a year, establish monthly Communion.—Between unreasonably urging attendance,—and affording frequent opportunities of partaking,—there is a mighty difference. What chance is there of decent numbers where there are but four celebrations yearly? On the other hand, in a parish in the Oxford Diocese, numbering 398 souls, where the Sacrament was administered scarcely with the frequency above recommended, the communicants on Easter Day, 1852, were 100: on the Sunday after, 47: at Christmas, 99. One list of names lies before me; and, for aught that I know to the contrary, all were worthy communicants. On Christmas Day, 1858, I find the communicants in the same village amounted to 120.—"I know that some of you, my reverend brethren," (says Bishop Wilberforce in a recent Charge,) "are disinclined to increase in the number of your celebrations, from an impression that the greater frequency tends in some degree to diminish the number of those who communicate. But, deriving my conclusions from an average drawn from a large number of instances, I can assure you that the very opposite is the fact. It is quite true that the numbers present at each separate celebration may not be increased by the increased frequency of celebrations, but the whole number of those who communicate within the year, and the number of times on which the communicants attend, are infallibly multiplied[b]."

There seems no reason why Holy Communion should not be generally administered on Good Friday. It has been shown that to celebrate on that day is in conformity with the practice of antiquity and of some of our best Divines, and with the spirit of our reformed Book[c].

[b] Triennial *Charge*, delivered in November 1860.—See the Appendix for a statistical confirmation of the statement in the text.

[c] Robertson, p. 232-6.—See the opposite page, (p. 330,) at foot.

2. The first Rubric prefixed to the Service enjoins that so many as intend to be partakers, "shall signify their names to the Curate, at least some time the day before." In a large parish, compliance with this rule is impracticable: but in a village of moderate size, it *may* be achieved. The Parish-clerk is able to ascertain on the previous day how many propose to come on the morrow. His list will be completed on Sunday morning; and if it be returned to him after the Service, he can add (from memory) the names of those whom he had overlooked. The convenience of possessing such a record is considerable; and it is applicable to an ulterior purpose of singular interest. Let a sheet of large paper, ruled horizontally, be inscribed along the left margin, with the names of all who are of an age to communicate. Let there be also as many perpendicular columns as there are days of celebration in the year: and on each day, let a mark be set in that column opposite the names of those who communicated. A conspectus of the parish may in this way be obtained with little trouble and great advantage.

3. Some who cannot accomplish this, make out from memory a list of each day's communicants. The *least* one can do, is, to ascertain how many have presented themselves, by observing how many pieces of bread have been consumed; and a record of this should be retained.

Here may be pointed out the convenience,—(though a trifle, its results are not trifling,)—of cutting the Sacramental bread with an instrument which divides without severing the morsels; secures that they shall be all of one size; discovers their number; and renders separation of them easy.—An ample supply so prepared, and of wine (of a description unconnected with secular uses,) should be laid on the Credence, (or whatever substitute is employed for a side-table,) before Morning Prayer.

4. As for persons to be repelled, something will be found in a subsequent page; where a few remarks will be hazarded on Discipline. "*An open and notorious* evil liver," on signifying his name to the Curate some time the day before, is to be called and advertised "that in any wise he presume not to come to the LORD's Table." It is not clear however, whether the sentence of a competent tribunal, or the "open" scandal produced by a well-known offence, constitutes "notoriety." On the other hand, *the*

Curate is made the judge in the case of "those between whom he perceiveth malice and hatred to reign." But this will be found briefly treated in another place.

5. "The Table, at the Communion-time," is to have "*a fair white linen cloth upon it.*" Nothing is said about a narrow strip of embroidered and fringed linen, scarcely discernible by the congregation. Why will men set themselves above the Prayer Book? Why, above all, ape the practices of the Church of Rome?

6. When the Clerk, or some other person,—(and one should be ever eager to secure lay help,)—has collected the alms and brought back the alms-bason; (nothing is said about *a bag*;)—it is convenient that he should report in a whisper the number present, to guide us in the act of Consecration, which is to follow.—Whatever may be said the other way, let us not adopt the method of consecrating the very smallest quantity of wine possible. Some are annoyed, some offended, at finding that there is scarce any left for them. Not a few are disgusted. There is no fear of the people drinking too largely,—as when the Cup was first restored to the laity; and there can be no apprehension of waste. Indeed it is hard to see what is gained by dealing a scanty measure of the Cup of Life. It looks very like superstition. That it was not contemplated by the Church, is evident; for she directs that "if any remains" of the consecrated Bread and Wine, it shall be reverently consumed, immediately after the Blessing, by "the Priest, and such other communicants as he shall then call unto him:" and, another Rubric speaks of "*what remaineth* of the consecrated Elements."

7. While laying the Alms-bason on the LORD'S Table,—(and it is to be "humbly presented and placed" there,)—it is well, with a loud voice, to employ the last Offertory Sentence. Immediately after which, he who celebrates should bring from the side-table, and deposit on the Altar with his own hands, so much Bread and Wine as he judges sufficient: then, take his stand at the North side of the Holy Table, and read the prayer for the Church Militant.

8. The Communion Service, (like that for Holy Baptism,) is of a very varied complexion. Many and earnest are the prayers. The Commandments, the Absolution, and the Blessing, are all

words of authority. The Sentences are declaratory: the Exhortation hortatory: the Invitation, and the 'comfortable words,' supplicatory. The Confession has its own penitential character. Men should beware of reading the Service as if it were all of one texture throughout. The congregation also should be taught to stand while the Sentences and the Exhortation are read, and at the 'Gloria in excelsis.' Let me suggest, however, that, so long as the proprieties of this Service are *understood* by the people, it is best not to interfere with the Christian liberty of individuals,—who, (for whatever reason,) may be inclined to kneel while the rest are standing. The congregation are not on *drill*.—Mr. Palmer has shown that the people's part in the 'Ter sanctus' begins at the words 'Holy, Holy, Holy[a].' This is one of the many minute points, in respect of which we are without rubrical direction.

9. The place of the Priest in this Service is "the North side of the Table[b]." He is directed to "stand before the Table" for his convenience in so *ordering* the Bread and Wine "that he may with the more readiness and decency break the bread *before the people*, and take the cup into his hands." But this preliminary act ended, he is to return to the prescribed place; else would both the foregoing directions be superfluous. Those who consecrate with their backs to the congregation, are reduced to strange shifts in order to comply with the Rubric which requires that the people shall *witness* the act of Consecration. They elevate the Elements,—which is forbidden by the xxviiith Article; or they turn round for a moment to display them,—for which they are without authority. More commonly, they simply disobey the Rubric. We shall do wisely to avoid even the ambiguous *north-west corner* of the Table. Let us not be ashamed to follow the P. B. faithfully; and set the people an example of obedience. If any wish that the rubric had been plainer, they cannot yet doubt as to what would be the decision of the Ordinary. Every one who has spoken with authority has ruled that during the Prayer of Consecration, the Priest is to look South. Then further, since nothing is

[a] *Origines Liturgicæ*, vol. i. p. 127.

[b] So the Priest was anciently ordered to sacrifice "on the side of the altar *northward* before the LORD." (Lev. i. 11.) —The Christian Church is the counterpart, not of the Synagogue, but of the Jewish Temple. "*We* have an altar," as the HOLY GHOST assures us.

said about Wine *and water*, let us beware of the practice, (altogether discouraged by our own Church,) of diluting the Sacramental Wine. About the immemorial antiquity of this method *no* doubt can be entertained. The mixed cup is described by Justin Martyr[c]; and was doubtless a relic of the Jewish Paschal usage. That it was prescribed among ourselves by the first English P. B. is further well known. But the plain fact remains,—that the Rubric which recommended the practice was, at the end of three years, namely, in 1552, deliberately *withdrawn:* with what intention, all are aware. And this should suffice. Our course is not to inquire after the usage of *primitive Antiquity*, in respect of a ceremony confessedly unimportant, (as this, *at all hands* is allowed to be[d]); else shall we find ourselves landed in a thousand inconsistencies;—but to ascertain what is the requirement of our own Church *now*. We must have a rule to go by; and *ours* must be the P. B.,—according to the last Review. Moreover, as honest Anglicans, we shall especially shun those peculiarities which are thought to show a leaning to the method *of Rome*. Those who are mindful of the Apostolic precept,—*πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω*, (1 Cor. xvi. 14,)—will be on their guard against needlessly adopting practices which may arouse suspicion. If we are in right good earnest in the discharge of our Pastoral office, we shall avoid, in things indifferent, whatever has a party air.

10. We may remark, in passing, that it is well worth taking pains to manipulate skilfully in this, the crowning act of our Religion. Exceedingly painful is it to observe bread-crumbs all along the inner edge of the pages of a Communion-Book. There should be *none* in the paten when we consecrate; and the Bread should be so broken that none may be produced. This is easily effected, if it be prepared in the method already described. On no account should it be brought to Church cut into cubes.—The convenience of knowing the words of Consecration *by heart* is obvious.

11. Many, in communicating themselves, are heard to substitute "me" and "my," for "thee" and "thy." They have

[c] *Apol.* §§ 84, 85.

[d] The reader is invited to read what Mr. Robertson has collected on this subject: p. 188–190.

the sanction of Abp. Sancroft's practice, and I suppose that of Bp. Taylor[a], for so doing; and far be it from the present writer to interfere with any in such a matter. But it is hard to see what is gained by departing from the language of the P. B.; and there is no *need* for so changing the words. "Why art thou so heavy, O my soul; and why art thou so disquieted within me? O put thy trust in GOD!" (Ps. xliii. 5, 6,)—is an apostrophe with which all are familiar; and it is felt to be perfectly idiomatic. The Scotch Liturgy (1637) expressly orders that the Priest shall use the same "Benediction" whether communicating himself, or others[b]. And, be it observed, no slight change is necessary in order to transpose the formula of administration, (which is partly precatory, partly admonitory,) into the first person. "*I* take and eat this,"—"*I* drink this in remembrance,"—is no longer admonitory. It becomes a gratuitous declaration or profession of the Priest, as to what he is doing.—Singularly characteristic, in truth, is it of the disposition of the two Churches respectively, that while the Church of England provides a formula which is *specially* fitted to be addressed to the individual members of *the congregation*, the Church of Rome considers the celebrant *only;* and prescribes a form of words which are applicable to *no one but himself*[c].

12. It seems right in administering the Bread or the Cup, to make a slight pause after the words "everlasting life." This, while it gives the person addressed time to say "Amen," if he is so disposed,—(and it was the ancient practice, as well as our own approved post-Reformation practice, for communicants then to say, "Amen[d],")—enables us with more decorum to administer either kind with the appropriate words which follow,—"Take and eat," or "Drink, this." Such was the ancient method; as

[a] *Works*, vol. xv. p. 302. (Hebr.)—The place may be seen quoted in Bulley, p. 210.

[b] Keeling, p. 218.

[c] See Maskell's *Ancient Liturgy of the Church of England*, &c. p. 122–3, and his note (68.) The Roman practice in the time of Galasius, I apprehend corresponded with our own present method. See above, p. 93, note (k).

[d] "To this prayer of the Priest," [viz. "The Blood—everlasting life."] "every communicant should say *Amen;* and then, and not before, take the Sacrament of him." So says Bp. Andrewes, [*Works*, vol. xi. p. 157.] appealing to the authority of Augustine,—"Habet enim magnam vocem Christi sanguis in terra, cum eo accepto ab omnibus gentibus respondetur, Amen." [*Contr. Faust. Man.* lib. xii. c. 10. *Opp.* viii. 382, B.]—The Scotch Book [Keeling, p. 218,] actually prescribes that "Here the parties receiving shall say, *Amen.*" See more in Robertson, p. 226.—Bulley, p 209-10.—See also, above, p. 299, notes (b) (c).

the Apostolical Constitutions[e], as Tertullian[f], as Ambrose[g], as Cyril of Jerusalem[h], as Jerome[i], and (by implication) Eusebius and Leo attest. "Here," (says Cosin,) [viz. after the words "everlasting life,"] "are the people to answer '*Amen*,' according to all ancient and modern liturgies. From whence we gather that the priest did not deliver the Sacrament to any, or say 'Take and eat,' before the communicants had professed their faith of CHRIST's Body to be exhibited to them[k]." . . . I much dislike the way some men have of mysteriously *whispering* at the delivery of the consecrated Elements; just as if they were imparting a secret!—Need it be said that the people should be communicated *singly;* not by two at a time,—let them be ever so numerous? The practice, (rare indeed, yet existing, alas, in some parishes to this hour!) of delivering the Elements to all, and then pronouncing the words *once*,—is monstrous.—It ought not to require further to be urged that every individual should be communicated reverently, and slowly, as well as singly; while we endeavour to feel as if each were the sole object of our care; remembering, that although to him who officiates the act of administering is so little, to the other party it is all in all.—Obvious also is it, that if some one assists us, he should allow a very ample interval between the two kinds.—It will further be found desirable, in country parishes, to suffer only a limited number of persons to kneel at once before the rails. Rustics have a marvellous knack, on such occasions, of making themselves and their neighbours exceedingly uncomfortable, by wedging in as closely as possible,—to the effectual discomfiture of the infirm and the very aged. A little tact and method prevents this, and may be worthily exercised at such a moment. Precisely is it one of the occasions when a Parish-clerk may prove of real use.—*He*, by the way, should be instructed invariably to present himself *last* of all; in order

[e] Ὁ μὲν ἐπίσκοπος διδότω τὴν προσφορὰν λέγων, Σῶμα Χριστοῦ· καὶ ὁ δεχόμενος λέγετω, Ἀμήν.—*Ap. Const.* lib. viii. c. 13. 484, E.

[f] "Ex ore quo *Amen*, in sanctum protuleris."—*De Spectac.* c. 25.

[g] "Dicit tibi sacerdos, *Corpus Christi*; et tu dicis, *Amen*, hoc est, Verum. Non otiose dicis Amen, sed jam confitens quod accipias Corpus CHRISTI."—*De Sacr.* lib. iv. c. 5. § 25. Opp. ii. 372, D.

[h] See above, p. 299, note (c).

[i] "Quâ conscientiâ ad Eucharistiam CHRISTI accedam, et respondebo *Amen*, cum de charitate dubitem porrigentis?"—*Epist.* 82 *ad Theoph.* § 2. *Opp.* i. 510, A.—These four references are supplied by Cosin, in his notes on the P. B.

[k] *Works*, vol. v. p. 112–3.

that the Minister may know with certainty when all have communicated.

13. We are directed next, reverently to place on the LORD'S Table "what remaineth of the consecrated Elements, covering the same with a fair linen cloth." Nothing is said about a few square inches of embroidered muslin, with a broad lace edging,—recalling rather the furniture of a toilette table than what befits the Altar of the LORD of Hosts. Why should we not be content with the very best "linen cloth" which is procurable,—of the kind manufactured expressly for the purpose?—Nothing also is said of a 'maniple,'—which, under the plea of being requisite for wiping the fingers,—(as if a man could not keep them clean for half an hour!)—furnishes a pretext for introducing one more specimen of millinery.

14. What remains of the consecrated Elements is to be "reverently" eaten and drunk by "the Priest and such other of the Communicants as he shall then call to him." "Reverently," does not necessarily imply *kneeling;* for observe, he who carries the alms-bason is "reverently" to bring it to the Priest. Still less can it be supposed to exclude that posture, which one should be sorry to disturb in this irreverent age. Many, however, recommend that what remains should be consumed *standing,* in order to mark the difference between this act, and the act of communicating.—Returned to the Vestry, a careful man registers the number of his Communicants, (as already explained;) together with the amount of the Offertory,—particularizing how much was given in silver, how much in copper. Indeed, I have seen the alms yet further analysed; a memorandum being made of how many coins of every denomination were offered,—which furnished data for some interesting inferences[a].—It is well, (besides the 'Book of strange Preachers' required by the Canon,) to preserve a record of every Sunday and Saints' Day Sermon; as well as of every Celebration.—What need to add that our private account of how the alms were expended, should be most punctually and methodically kept?

15. The Church of England does not suffer non-communicants to be present during the celebration of the LORD'S Supper.

[a] The practice of my friend the Rev. H. Roundell, late Vicar of Buckingham.

So notorious a circumstance should not have been noticed here; but that a petty agitation in an opposite direction has been attempted[b] by a few weak men who seem afflicted with a passion for playing at Popery, wherever the silence of the P. B., or an ambiguous expression affords them a pretext. If these persons really desire *the Adoration of the Sacrament*, it would be far more straightforward to say so.

Let the evidence be fairly surveyed, and no man of unprejudiced judgment can doubt the Church's mind in this behalf. What was the universal practice for the first five centuries, and upwards[c], is notorious. Bona, and our own Bingham, have abundantly shown that none were allowed to be present except Communicants[d]. Fettered by the corrupt practice of the ante-Reformation period[e], it is not surprising that when our Bishops and Doctors framed the first English Communion Office, they made no express provision for the entire withdrawal of non-communicants. They showed their mind, by directing that all such should "*depart out of the quire.*" That it was anticipated by the first Book of K. Edward that non-communicants would remain somewhere in the body of the Church, is by no means apparent. It has been stated indeed, that "the earlier Books of C. P. plainly contemplate their remaining during the whole administration": the ground for this statement being, that "the invitation to those who came to receive the Sacrament, was, until the last Review, worded thus: 'make your humble confession to Almighty GOD before this congregation here gathered together in His Name[f].'" But the supposed inference

[b] Mr. Maskell (1846,) says,—"The constant practice of the Church of England for some three hundred years has, within the last four years, been interrupted," &c.—See the whole question ably discussed in the Preface to his *Ancient Liturgy*, &c., p. lxxiii-xc.

[c] See Maskell, pp. lxxx-lxxxii.

[d] Bona, *De Rebus Liturg.* lib. l. c. xvi. Bingham, *Christ. Antiq.* B. xv. c. iii. § 5.—A few other ancient authorities may not be unacceptable. Πάντας τοὺς εἰσίοντας πιστοὺς,...μὴ παραμένοντας.. τῇ ἁγίᾳ μεταλήψει.. ἀφορίζεσθαι χρή.—(*Canon Apost.* c. ix. *Concilia*, tom. i. col. 27 A.) —πᾶς γὰρ ὁ μὴ μετέχων τῶν μυστηρίων ἀναίσχυντος καὶ ἰταμῶς ἑστηκώς.. οὐ βέλτιον τὸν τοιοῦτον μηδὲ παραγένεσθαι; (Chrysost. in *Ep. ad Ephes.* c. i. Hom. iii. §5. *Opp.* xi. p. 23, C,E.) The entire passage of Chrysostom shows that the Exhortation in our Book of Common Prayer is mainly taken from that Father.—See Robertson, pp. 217-220.

[e] "The lewd and irreligious custom of the people, then nursed up in popery, to be present at the Communion, and to let the priest communicate for them all."—Bishop Cosin, *Works*, v. p. 98.

[f] Bishop of Exeter, in Stephens' *Collection of Ecclesiastical Statutes*, p. 2053, quoted by Maskell.

is incorrect. By 'this congregation,' no other persons are intended than *the Communicants themselves*[a]. On the contrary, it is reasonable to assume that so many as did not intend to communicate, *were expected to withdraw;* for, at the end of three years, when it was found that some still lingered behind, the following remarkable Exhortation was prefixed to the Service:—"Whereas ye offend GOD so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that unto this unkindness ye will not add any more: which thing ye shall do, if ye stand by *as gazers and lookers of them that do communicate*, and be not partakers of the same yourselves. Wherefore, rather than ye should do so, *depart you hence*, and give place to them that be godly disposed." This Exhortation, I say, shows the Church's mind with sufficient plainness. "The Book of C. P.," (as Whitgift observed,) "doth greatly commend and like the receiving of the whole Church together; but if that cannot be obtained, ... it *doth exhort those to depart which do not communicate*[b]." The remarkable language alluded to, retained its place in every successive Review of the P. B., down to 1662, when it disappeared: not, of course, because any change had occurred in the opinion of those in authority. Obvious is it, on the contrary, that the end in view having been at length attained, and the practice of a whole century having established a healthier tradition, it was judged unreasonable to retain language which had lost its meaning. The Exhortation was accordingly shortened in 1662, by the omission of all allusion to the "gazers and lookers."

A few proofs may be added that what has been shown to be the intention, was also the practice of the Church. Dr. Guest, writing to Sir W. Cecil about the book of Q. Elizabeth[c], alludes to our English usage, and quotes ancient authority for it.—"If," says Jewel, "any one wished to be a gazer only, and not to partake of the Holy Communion, such an one the ancient Fathers, and the Bishops of Rome in primitive times . . . would have excommunicated." On this, he grounds his Apology for the actual practice of the Church[d].—"The Sermon being done," Abp. Parker directed "all the extern laity to be commanded

[a] See this ably argued by Maskell, p. lxxv-lxxvi.

[b] *Defence of the Answer to the Admonition*, p. 530, quoted by Maskell.

[c] Cardwell's *Conferences*, p. 51.

[d] Randolph's *Enchiridion Theologicum*, vol. i. p. 217.

out by the beadle[e]."—Bp. Bedell speaks of the Sermon being over, "and those that communicated not, being departed[f]."—In Bp. Andrewes' 'Form for the Consecration of a Church,' a rubric states that "the prayers being ended, so many of the congregation as do not intend to communicate are to be dismissed, and the door to be shut."—So, in Cartwright's time, allusion is made to "those which depart out of the Church when there is any Communion celebrated[g]." By about the year 1595, it is evident that the practice had obtained for "a few by themselves to communicate" when the "many were gone away[h]."—In the face of such decided evidence, it may well create displeasure to see a few men, strong in nothing but their prejudices, clamorous for a practice which belongs to the less pure ages of the Church; and pretending to find their warrant in the silence of the P. B., —which is even eloquent in their condemnation.

What need to point out that nothing which has been said affects solitary and purely exceptional cases; as, that of a non-communicant, who must either remain, or else carry away another who would fain communicate?—One looking forward to Confirmation, may doubtless witness this Service for once, without reproof.—The improbable case of persons detained in Church by stress of weather, need excite no displeasure.—Such contingencies come under the same head as the practice at Coronations;—viz. for the Sovereign to "receive the Sacrament in presence of his subjects, not one of whom is permitted to communicate, except the officiating Bishops and the Dean of Westminster[i]." The clearly exceptional character of such instances establishes the rule. But *who* perceives not that the Charity which winks at exceptional cases which are either innocent or unavoidable, is quite a different principle from theirs who contend that non-communicants ought to be not only allowed, but even encouraged, to be present during the whole celebration of the Eucharist?

16. With the preceding inquiry, is often connected another; namely, When ought non-communicants to withdraw? Rea-

[e] Strype's *Life of Parker*, p. 303.

[f] *Life*, &c., p. 54.

[g] *Reply to Whitgift*, quoted (as well as the former places) by Maskell, *Preface*, p. lxxxviii.—So again in the place quoted by Keble in Hooker's *Eccl. Pol.* v. lxviii. § 10, *note* (67.)

[h] See Hooker's *Eccl. Pol.* v. lxviii § 10.

[i] Maskell p. lxxxvii. *note.*

soning from the Office, the fittest moment seems to be after the Prayer for the Church Militant, which is part of "the Offertory[a]." The congregation are clearly intended to hear that prayer *when there is no Communion:* and why should the fact that a Celebration is to follow, alter the case? Take notice, that the Exhortation to withdraw (1552-1662) used to occur at this juncture; and here, in the first Book of K. Edward, non-communicants were commanded to "depart out of the quire."—On the other hand the customary withdrawal immediately after the Sermon, affords a practical solution of the question which it would be undesirable to disturb. The inconvenience to those who remained, which the departure of the rest at any later moment would occasion,—(not to speak of the interruption of the Service,) is manifest. A diversity of practice, (in the opinion of the present writer,) might exist in the same Church, according as a Celebration followed or not.—And this may suffice on the subject of Holy Communion.

III. 1. Tracing onward the Christian life, we come next to the subject of Holy Matrimony.—The "accustomed manner" of publishing Banns, was prefixed to the Office at the last review, (1662,)—probably in consequence of the irregularities of the Rebellion. That formula should be committed to memory, so that it may be accurately delivered[b].—The rubric which precedes it contemplates the publication of *many* Banns; (viz. "of *all* that are to be married together.") Yet is the prescribed form applicable only to the Banns of a single pair; and, without a transposition of the clauses, and the omission of the word "two," it cannot be made available for couples whose Banns are of diverse dates.—It may be as well to state, in this place, that 'a Clergyman is not at liberty to marry a couple during the same Service in which the Banns are asked for the third time[c].'

2. But the careful Shepherd of his flock will probably have a few words to say to those who contemplate Marriage, on being first requested to publish their Banns; and will seek to know

[a] So Robertson, p. 217.

[b] "Ye are *now* to declare it," is sometimes improperly said,—the unauthorized word being borrowed from the concluding sentence of the Address with which the Marriage Service commences. This untimely challenge has occasionally led to a very unseemly interruption.

[c] Robertson, p. 255.

more about them than he probably knew before. Ever on the watch for opportunities of establishing a better tradition in his parish, he will consider whether this be a case in which he may with advantage comply with the rubric which directs that the beginning of the Marriage-Service shall take place "*in the body* of the Church:" and especially, whether he may recommend "that the new-married persons should *receive the Holy Communion at the time of their Marriage.*" True indeed it is that, probably for no other purpose[d], the marriage party is directed to proceed to the LORD's Table at a certain part of the Office, and the ceremony concluded *there*. But the act which is symbolical of the Church's intention may not be neglected because the thing symbolized is not always attainable.

3. If the couple to be married belong to that condition of life which alone is likely to entertain scruples on such a subject, a faithful Pastor will explain, (if need be,) that he cannot consent to suppress any portion of the Service out of deference to false delicacy. Let scruples of taste procure the mutilation of one of our Offices, and shall not scruples of *conscience* be deemed a sufficient warrant for playing tricks with another? Away with that spurious refinement which blushes to hear "the causes for which Matrimony was ordained;" and thinks it shame to anticipate that "children, christianly and virtuously brought up," shall bless the primæval ordinance of the Creator! Truly, we live in an age when men's ears are a vast deal more delicate than their consciences. . . . It is well to recommend a perusal of the Office beforehand to those who are about to be married; if, from their station, they are likely to be imperfectly acquainted with that beautiful form of sound words.

4. On the day of solemnization, the same anxious Shepherd of his flock procures that as many as possible shall be present: for he thinks the Service in the highest degree instructive. What else but a Homily is the Exhortation, beginning,—"All ye that are married, or that intend to take the holy estate of Matrimony upon you?" But then, he is just as solicitous that there shall be no breach of decorum in any quarter. A little dignity of manner on his part, will generally ensure this;

[d] From 1549 to 1662, the rubric stood thus:—"The new-married persons, the same day of their marriage, *must* receive the Holy Communion."

but if, in spite of all, his jealous eye should detect signs of levity, it will probably be for him at the close of the Service to deliver such an Address—(sketching in brief but sharp, outline the griefs as well as the joys to which wedded life is subject,)—as shall effectually turn the tables; and send away the offenders grave enough, and somewhat crest-fallen to boot.

5. A thoughtful friend of the present writer is accustomed to end the Exhortation which closes the Marriage Service with the Benediction customary after all other Sermons. This practice is observed at Westminster Abbey.

6. The ceremony ended, who that is at all mindful of the sacredness of things and places, would suffer the Communion-Table to be straightway used as a writing-desk; strewed with registers, pens, and ink; and sprawled over by people intent on making 'their mark?'

CHAPTER X.

THE PASTORAL METHOD (*continued*).

Περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν Κυρίῳ.

IV. NEXT in order, it falls to speak of the PUBLIC BAPTISM OF INFANTS. And here, a vigilant parish Priest will take forethought; and anticipate, (whereby he will *prevent*,) those mischances which he has observed sometimes to befall his brethren. He visits, as soon as he may, the Mother; strives to deepen any serious impressions he may recognize; and seeks to turn the recent event to good account. He reads to her portions of the Baptismal Office; not only inviting her to "hear the words of the Gospel," but commenting upon them likewise: explaining the nature of the Sacrament; and calling attention to the meaning of the prayers:—or he rehearses the Collect out of the Service for the Churching of Women;—or he expounds the cxvith or the cxxviith Psalm.—The efficacy of a Mother's prayers, he hesitates not to enlarge upon.—Further, he is not one to be taken by surprise, at the very moment of Baptism, by the information that a man-child is a candidate for the Christian name of 'Venus'; or that parents have set their heart on seeing a 'Nero', or a 'Tamar', by their cottage fireside. He ascertains all this beforehand; and scruples not to express disapprobation, if the proposed name strikes him as improper[a]. Or he assists in choosing it; if (as commonly happens) it is regarded by those chiefly concerned as quite an

[a] See Robertson, p. 239–240.

indifferent matter. Above all, he is careful to ascertain that fitting Sponsors have been provided; and thus, when the day of Christening arrives, a good understanding has been established, and everything is sure to be "done decently and in order." He insists, (as far as he may,) at least that notice shall be sent him in writing what name is intended, and who the Sponsors are to be; claiming therein no more than the rubric allows him. No awkward discoveries are left for the Vestry, and for Sunday afternoon[a].

2. The Canons of 1604 were originally drawn up in Latin: and the xxix[th], (entitled, "Parentes in liberorum suorum baptismate..... susceptores esse prohibiti,") expressly forbids Parents to be Sponsors for their own children:—"Neque eisdem (*sc.* Parentibus) permittetur pro propriis infantibus ad sacrum fontem susceptorum loco respondere[b]." It was to the *English translation* of the Canons however, ("made doubtless," says Dr. Cardwell, "under the direction of the Archbishop" [Bancroft,]) that the Royal assent was given; and the English Canons do not always accurately represent their Latin originals. Thus, the xxix[th] Canon is entitled "*Fathers* not to be Godfathers in Baptism;" and it begins, "No Parent shall be ..... admitted to answer as *Godfather* for his own child." Hence, it is argued, (perversely enough, as it seems to the present writer[c],) that since nothing is said about '*Mothers*,' a Mother *may* stand for her own child, though a Father may not! To this it is replied that nothing is said about the Mother, because she is presumed to be *unable* to come to Church; Baptism having been enjoined, until the last review, to take place on "the Sunday, or other holyday next after the child be born." Hence, in the Address, (see Keeling, p. 343,) prefixed to the Churching of Women, (1549,) the child's Baptism is distinctly declared to have taken place already. This, however, (rejoins a late respected Professor,) "I am not bound to know to be the reason for the distinction[d]." Another writer tries to show that the object of the Canon is not that which is usually supposed,—the securing, namely, of

[a] See above, p. 305-6.

[b] *Synodalia*, p. 178.

[c] Surely "Godfather" was here used for "Sponsor" generally! Observe the use of the word in the 'Answer of the Bishops to the exceptions of the Ministers',—*Hist. of Conferences*, p. 356, lines 30 and 35.

[d] Blunt's *Duties of the Parish Priest*, p. 344.

increased spiritual guardianship for the child. He indicates an object which the Service of our present Book (1662) secures otherwise; and he concludes that the Canon is therefore obsolete.[e] At this rate, not only Mothers, but Fathers also, may be admitted to sponsorship for their own children. Such indeed is the allowance of many Ordinaries.

The Royal Commissioners of 1689 were for introducing a rubric to the same effect. They proposed that "the suretyship of the Parent or Parents, *or some other near relation or friends*" should be accepted, "if any person comes to the Minister and tells him he cannot conveniently procure Godfathers or Godmothers for his child." But their very rubric, (as well as the words printed in italics,) testified to what was their theory of Sponsorship: viz. "that *besides the obligation* that lies on the Parents to breed up their children in the Christian Religion, there should be likewise other Sureties *to see that the Parents do their duty*, and to look to the Christian education of the persons baptized, in case of the default or death of the Parents[f]."

And that this is the theory of the Church of England, I cannot doubt; both from the significant appellation she bestows upon Sponsors, (viz. *God*father and *God*mother;) and from her requirement that every child shall have at least *three* of them. With the immemorial practice of the Church to instruct us, established by so many Canons, and emphatically sanctioned by our own rubric, (which marks in the clearest manner the distinction between the Parents and the Sponsors[g];)—with the plain intention of the Canon to guide us, which was (for whatever reason) to exclude the Parents from sponsorship: (the plain intention I say; for it enacts that "no Parent shall be urged" even "*to be present*[h]":)—and with the practical effect of the sponsorial relation, (whatever its object may have been,) full in

[e] Fallow, quoted by Robertson with approbation, p. 237.

[f] See pp. 54–5 and 98 of the work referred to, *suprà*, p. 103, end of *note* (h).—So also Wheatly, VII. I. ii. § 4.

[g] When there are Children to be baptized, the *Parents* shall give notice thereof overnight.... And then *the Godfathers and Godmothers*, and the people with the Children, must be ready at the font, &c.

[h] "The *Advertisements* set forth by the Royal Commissioners in 1564, afforded a relaxation of the ante-Reformation practice; for it was therein provided that a Parent '*might be present*', and he was not '*charged to be absent*' at the Christening of his child." (Cardwell's *Doc. Ann.* p. 321.) The xxix[th] Canon confirms this relaxation of the previously existing practice.

view: viz. to secure increased spiritual guardianship for a child; —our duty seems plain. We should be very strict in requiring Sponsors independently of the Parents [a].

3. And here, I cannot but advert with sorrow to the recent agitation for the repeal of the xxix[th] Canon. It seems to me little less than a calamity that the very first deliberate act of legislation on the part of the revived Synod of our Church, should be a measure almost destructive of what little of Discipline, in one main respect, yet remains to her; lowering her *standard* to the corrupt level of her own most defective *practice;* and advocating a principle which, if established, would effectually bar the door against future improvement. As a late writer has well remarked,—"There are laws of the Church as well as of the State which cannot be rigidly carried into practice; yet they represent the mind or theory of the Constitution, ecclesiastical or civil. The late Ecclesiastical Titles Act, for example, cannot be enforced practically; but ought it therefore to be repealed? The Act of Uniformity cannot in all points be insisted on; but it has a power in reserve, which an emergency might fitly bring forth. So we can see good reason for retaining our xxix[th] Canon, as a standard to work to,—though practically we are required to dispense frequently with its obligation. At present, we feel no difficulty. The dispensing power has descended to us with the Canon."

"*Nothing is more certain* than this," (says Mr. Neale,) "that in the primitive ages Parents were *commonly* Sponsors; or rather, that one Parent was commonly the one Sponsor." But few things are more certain than the direct contrary. That the practice existed at one time in part of the *African* church, is indeed established. Bingham, (who furnishes Mr. Neale with a precedent for his mistake,) was misled by Augustine's letter to Boniface[b]. "As early as the *fourth* century it was an established custom that a person different from the Parent should act as

[a] Anciently this was made a subject of Episcopal inquiry:—"Have any in your parish been Godfathers or Godmothers to their own children?" Laud's *Visitation Articles*, 1637. *Works*, V. p. 245. (Cf. p. 440-1. Also Andrewes' *Minor Works*, p. 120.)—"Doth your Minister... admit either of the parents to be Godfather or Godmother to their own children?" Bp. Sanderson's *Articles of Visitation and Inquiry*, &c. (1662)—*Works*, vol. iv. p. 457.

[b] It may be added that, further on, (B. xi. c. viii. § 5.) Bingham quotes the spurious Sermons *De Tempore*.

Sponsor for a child at Baptism; and he was spoken of as being 'as it were a *Godfather*[c],' of the child." But Godfathers and Godmothers were often called by the name "father" and "mother" (*pater—mater*) absolutely; whence Bingham's mistake. So, in the "Pœnitentiale" of Theodore, Abp. of Canterbury, (A. D. 673,) we read,—"In catacumeno, et baptismate, et confirmatione, *unus potest esse pater*, si necesse est[d];" which does not mean that one of a child's Sponsors might be his Father; but that his *Godfather*, in case of necessity, might be *only one*. The fact is, that the Universal Church, for 1400 years, has required in Baptism Sponsors *who shall not be the Parents of the child*. The universality of this rule is some guarantee that it is neither arbitrary nor unimportant. It is in fact based on a great principle; exaggerated indeed, in the sixth century, into a spiritual relationship which became an impediment to Marriage, —but not therefore the less entitled to attention. It has been convincingly argued that it is not the ancient Canon which needs to be repealed, but the laxity of modern practice which requires to be amended[e].

4. Notwithstanding all that has gone before, need I add that as for repelling parties from the font because there has been any informality in respect of Sponsorship,—the alternative is too unreasonable to be seriously entertained? We may *never* presume to deny the Sacrament of Baptism to those who ask it for a new-born child.

But in truth such alternative, except in very populous districts, will scarcely ever present itself. The requirements of the

[c] "Placuit puerulos hoc modo ad baptismum admitti, ut oblati parvuli parentes naturales filium uni ex fidelibus tradant, qui præclare in divinis rebus puerum erudiat, sub cujus deinceps cura sit, tanquam sub *divino patre*, sanctoque salutis susceptore." Dionys. Areop. *de Hier. Eccles.* c. vii. § 11,—quoted from Suicer, by Stephens.

[d] Cap. 48. § 22.

[e] *Our Oneness in Christ, and Membership one of Another.* A Sermon by W. J. Irons, D.D., with an *Appendix on the Law of Sponsorship in Baptism, and the suggested repeal of Canon* xxix. Masters; 44 pp. Since the above was written, has appeared a learned and important document "On the Repeal of the xxixth Canon—of 1603," which may be considered as decisive of the question. It deserves to be carefully studied by all who are disposed to make light of our ecclesiastical Canons, or to propose innovations of the ancient laws of the English Church. A Father or a Mother standing towards a child in the relation of a *God*-father or *God*-mother, is shown to be simply a *contradiction in terms;* abhorrent to the ecclesiastical legislation of upwards of fourteen hundred years; and contradicted by the theory, as well as by the practice of the English Church, in every age until the present.

Church will probably have been anticipated by a vigilant Pastor. If difficulty is experienced by the Parents in finding Sponsors, he will, on their behalf, ask a neighbour to stand. If hard pressed, he will request some member of his own household to undertake the sponsorial office. The Parish-clerk, the School-master, or some tried member of the congregation,—*anybody*, in short, he will deem preferable to the Parent. It would be far better that he should answer for the child himself, even if he had to commit the solecism of being represented by proxy. A very near kinsman of mine is Godfather to about three hundred children in his village. And why? Because he knows very well that the sponsorship of the Parents *cannot* avail. No fresh tie *can* strengthen the parental tie: no pledge given at the font *can* heighten the responsibilities of the natural relation. On the other hand, were the Pastor of the flock, for instance, to accept the sponsorial office to his little lambs, (and if there be another Clergyman to administer the Sacrament, the difficulty of doing so disappears,)—consider the many advantages which would follow: the increased foot-hold it would give him in a family perhaps indisposed to the Church's ministrations: the control he would inevitably acquire in the future matter of education! Presently, however, a suggestion shall be offered which not only obviates the difficulty generally complained of; but meets another requirement of the Canon, not yet adverted to, namely, that Sponsors *shall be communicants*[a],—a point which Archdeacon Sharp thinks ought to be insisted on[b].

5. Let it be conceded that, in spite of every precaution, it will sometimes happen, even in a small cure, that our good intentions will be frustrated. Something at least may be effected towards a correct administration of the Sacrament, by causing that it shall be known that we are very exact in our requirements: for example, that we expect the Sponsors to be present in person; that we insist on having the several answers audibly pronounced by each; that although when several infants are to be baptized, we are content to put *the interrogatories* ("Dost thou in the name

[a] See the next chapter.—It was proposed in 1689 to introduce the following rubric into the Service,—"None are to be sureties but such as either have received the Communion, or are ready to do it."

[b] See also Bingham, B. XI. c. viii. § 10.

of this child," &c.) only once, we exact *the replies* as scrupulously as if a single Baptism were being celebrated; and so forth. There is no fear of becoming unpopular by minute care in such matters, if there be but a little discretion and a great deal of kindness. It will soon be perceived that love for the flock, and veneration for the Sacrament, are a Pastor's only motives. Greater reverence for that ordinance will prevail, when it is seen how scrupulous a man is to administer Baptism duly, in the case of the humblest. And though he will often, doubtless, be compelled to break through (what he ventured to call) his own established rules,—yet, in the main, he will be successful. The sum of his regrets will prove less considerable than that of a neighbour who takes no pains at all.

6. The practice of providing copies of the Baptismal Service, mounted on pasteboard, for the use of the Sponsors, is so general, that it scarcely requires to be recommended. It is to be wished, however, that such copies of the Service,—whether in the case of Baptism, Holy Matrimony, or the Burial of the Dead,—were usually printed in a far bolder type. Those who require help on such occasions, are observed to require it in the largest measure.

7. The mischief of suffering the *Clerk* (!) to make the responses which ought to come from the Sponsors, is obvious. The interrogations become even meaningless, and the only opportunity which we shall perhaps ever have of acquainting the Sponsors with their duties, is lost. The Clerk, (always most officious at such moments,) should be instructed to observe silence.—A less obvious evil deserves to be mentioned. It is traditionally held by some of the humbler sort, that if they have not *spoken* at the font, they have not contracted any engagement. For this reason, we shall perhaps think it right never to permit a Sponsor, on any pretence, to omit a single answer.

8. The Baptismal, is a singularly varied Office; and good taste will indicate the propriety of marking that variety. Thus, it contains four or five *hortatory* addresses, one of which is *explanatory*. Then, there is a series of *interrogations:* not a few *prayers:* and a portion of Scripture is *read*. Lastly, a few words there are,—some of the very few which occur in any of our Services,—to be pronounced with *authority*. Our Master has commanded us to baptize in His Name: and when we execute that command, we

speak as not unmindful of what we do. The solemn act of conferring a new Name, should be so performed that all may infallibly hear; and it is a significant practice,—(since no moment is prescribed for restoring the Infant to those who brought it,)—to retain it in one's arms until one has declared the great truth which we now pronounce unequivocally and unconditionally,—namely, that a baptized Infant 'IS *regenerate.*'

9. It may be suspected that if this Sacrament were administered with full intelligence, Baptisms would not be regarded so much in the light of an unwelcome intrusion. Bp. Bull, (because he lived in difficult times,) took the precaution to learn the Service by heart; which doubtless enabled him to pronounce it with singular facility and effect. A story is related of his being "sent for to baptize the child of a dissenter in his parish: upon which occasion he made use of the Office of Baptism, as prescribed by the Church of England; and went through it with so much readiness and freedom, and yet with so much gravity and devotion, and gave that life and spirit to all that he delivered, that the whole audience was extremely affected with his performance. . . . . The father of the child returned him a great many thanks, intimating with how much greater edification they prayed, who entirely depended upon the Spirit of GOD for His assistance in their extempore effusions, than those who tied themselves up to premeditated forms." It ended in the family being brought over to the Church[a].

10. But although by all lawful methods we would recommend this Office to the favour of the congregation, let us remain inflexibly opposed to all those unauthorized proceedings in which some allow themselves, and which one is at a loss to know on what principle they would defend. Triune affusion, for example, (as it is called,) is certainly not contemplated by our Church. It finds no sanction even in the book of 1549. Neither is a dipping of the hand into the font, as if to 'sanctify this water,' allowable: nor the use of any strange instrument for pouring the water upon the child's forehead. That a sufficient quantity of the element should be taken into

[a] Nelson's *Life of Bull*, p. 31.—See also Lathbury's *History of the Book of Common Prayer*, p. 300. A similar story is told in Southey's *Life of Wesley.*

the hollow of the hand, and poured[b], (not sprinkled,) liberally, once and no more, on the infant to be baptized,—is clearly what the Church intends; and it is certain that unauthorized additions to this, or any other part of the rite, are fraught with evil. Supplementary crossings of the water, &c., &c., are utterly unwarrantable, and should on no account be permitted. On the other hand, let those who (with reason) exclaim against such tricks, be reminded that immeasurably worse is the practice which prevailed in the Puritan times, (God grant that instances of it may nowhere be found now!) of dipping the finger in water, and letting a drop or two fall on the child's face.—Again, since the rubric directs that *the Font* at the time of Baptism shall "be filled with pure water," why are not all nondescript vessels for containing the element utterly banished, and the Font itself, whether provided with a drain or not, invariably used? 'Basons,' 'pots,' and 'pails,'—in, or instead of the Font,—have been again and again prohibited from the year 1564[c] downwards; yet the passion for an utensil of Wedgwood's manufacture, (which is neither pail, pot, nor bason,) lingers on strangely in certain quarters.

11. Some enthusiastic rubricians, in their zeal for primitive practice, are for immersing Infants[d]. If they will be guided by the rubric *as it stands*, they will perceive that whereas, before the Restoration, the Priest was directed "to dip, unless there was an allegation of weakness,—now, he is *not* to dip, unless there be an averment or certifying of *strength* sufficient to endure it[e]." True, that the Church is clearly *in favour* of dipping: the alternative of affusion being provided only in consequence of the tender infancy of the child. This is proved by the fact, that when hypothetical Baptism is administered, 'dipping' is prescribed absolutely; the child being then

[b] It was exactly thus that Baptism used to be administered to the infants of the Commonwealth of Israel. See the Mischna, *De Sabbato*, c. xix. § 3.

[c] See Q. Elizabeth's *Advertisements* of that year, in Sparrow, p. 125.

[d] Total immersion was clearly the common practice in Apostolic times; but Baptism by affusion was accounted valid, and in case of need was doubtless practised, from the very beginning. It is unreasonable to suppose that the gaoler of Philippi and his family were baptized in any other way. (Acts xvi. 33.) The Jewish usage described in the Mischna, (*De Sabbato*, c. xix. § 3,) confirms this view.

[e] Wall's *History of Infant Baptism*, ch. ix.

probably several weeks old. And yet the Church, in the first instance, as clearly makes 'dipping' conditional on the favourable certificate of those who bring the child to the font: while the mere fact that it is brought *dressed*, may be considered as tantamount to a declaration that the "child is weak," and may not "well endure it."

12. A prior question however has to be settled. What does 'dipping' *mean?* I suspect that they who conceive the term to be synonymous with total immersion, are mistaken. It seems to denote something very different[a].

13. We admit that the symbolic import of this Sacrament well nigh disappears, when a little water is simply poured on an infant's forehead; and the notion that dipping belongs properly to southern climates only, is incorrect. For "by History," (says Wall,) "it appears that the cold climates held the custom of dipping as long as any. England, which is one of the coldest, was one of the latest which admitted this alteration of the ordinary way[b]." Objections founded on the coldness of the element, are yet more easily disposed of; for the water employed may be warm. The real difficulty arises

[a] Erasmus (quoted by Wall) remarks, —"perfunduntur apud nos, *merguntur apud Anglos.*" This was the method then, of Henry VIII's reign. Nay, so late as the year 1689, one of the Commissioners for altering the Book of C. P. alleged that "it was the custom to dip in England;" and Lloyd, Bp. of St. Asaph, added, "it is so still in some parts of Wales." But then he went on to explain 'dipping' to mean,—"*putting in the head, and letting it run over the body.*" Is it certain that the term in our rubric necessarily denotes anything more than this? (See Robertson. p. 238–9.) Consider whether we have not here the true answer to a "quære" in *The Clergyman's Vade Mecum*,—"whether there ought not to be in parochial Churches, fonts large enough for *dipping grown persons?* Since 'tis evident that any such may require the Minister to *dip* him, if he has not been baptized in his infancy." Johnson probably overlooked the exact meaning of *dipping* in Baptism.

In the first edition of the Catechism, (1604,) instead of "water, wherein the person is baptized," Overal, (translating what Nowell had published in 1570,—"in quam baptizatus *intingitur*, vel eâ aspergitur," p. 160,) wrote "wherein the person baptized is *dipped* or sprinkled with it." (Keeling, p. 282.) In Haddon's version of the Baptismal Service, "dip" is rendered "*tingat.*" But "tingere" and "intingere" cannot be thought to denote total immersion.

Moreover, the alternative "dipped *or sprinkled*" suggests that the latter term is sometimes not intended to denote anything so entirely distinct and different from "poured," as total immersion would imply.

[b] France, (in the fifth century,) is said to have been the first country in the world where it was used ordinarily in the case of persons in health. Thence "it spread, (but not till a good while after,) into Italy, Germany, Spain, &c., and *last of all into England.*" It seems to have been attempted here so early as the year 816; for "Spelman recites a Canon of a Council which forbids it." (Wall.)

from the practice of bringing children to the font, (particularly those of the upper classes,) so unreasonably dressed up, that it is only by disregarding the laced cap and bonnet that one can administer a handful of water at all.

14. As for the times of Baptism, we have the direction of the Rubric (dating from 1549), that it should take place "when the most number of people come together." Doubtless after the second lesson at Evening Prayer, this requirement is most nearly complied with. In very large parishes, however, it is found advisable either to set apart the afternoon of one Sunday in the month for the purpose; or even to administer Baptism when the congregation has withdrawn. But surely it is a great loss to *any* people, to have this Sacrament *entirely* removed out of their sight.

15. In registering a Baptism, (which cannot be done too soon [c],) it is well also to register the date of *Birth*,—which may then be so easily, and on such good authority, ascertained. It is surprising how often the humbler sort are in doubt concerning their birthday, which sometimes becomes in after years a matter of importance to them.—But especially is it desirable to record the names of *the Sponsors* in the margin of the Register [d]. This record will prove invaluable when the season of Confirmation arrives: and it will be *correct*,—which (strange to say) the *traditional* record scarcely *ever* is [e]. Such memoranda, (for they are no more,) need not be officially transcribed.—Some Clergymen are in the habit of supplying parents with a copy of their child's Baptismal register: and the practice seems a good one. A friend at Windsor presents a P. B., with such a memorandum pasted

[c] See, however, Canon lxx.

[d] Cardinal Pole ordered the names of Godfathers and Godmothers to be registered. (*Doc. Ann.* i. 172.) Accordingly, in early registers, we find such entries as the following:—"Ursule Gresham was borne a pon Saynt Ursulys daye the xxi daye off Oct. A° 1534. Mr. Wyllm Gresham her godfather, and Mr. Ric. Gresham wyfe, and olde Mystris Hille, and Christian Gresham were godmothers; and GOD make her a good old woman, and blessed Saynt Ursula.—the Wedynsday."—The practice is as old as the fourth century. See Bingham, xi. viii. § 13, *ad fin.*

[e] At the village of F— it had long been the practice of the Rector, to keep such a record of the names of Sponsors. Not adverting to this circumstance, when the time of Confirmation drew near, the Curate began to obtain from the candidates the names of those who were supposed to have answered for them at the font; until he bethought himself of the register, and recollected that he was taking needless trouble. The names which he had in the meantime obtained, differed strangely from those in the Register. To the best of his recollection, about *one name in three* was wrong.

inside the cover, in all cases where the Parents have succeeded in procuring Sponsors according to the Rubric. Any practice is commendable which helps to keep alive an affectionate interest in the Sacrament of Man's new Birth.

V. 1. To PRIVATE BAPTISM, except upon "great cause and necessity," the Church is clearly opposed. It is to be resorted to only "when need shall compel;" that is, when there is "danger of death[a];" and should be discouraged. To say truth, if the rubric were obeyed which enjoins Baptism on "the first or second Sunday next after the birth, or other holyday falling between,"—Private Baptism would become rare indeed. The administration of this Sacrament in private houses had become general in the latter part of the seventeenth century, as appears from Evelyn's and Pepys' Diary. "In most places in this country," (writes Bp. Bull in 1708,) "Baptism is altogether administered in private houses, and scarce any (if any) baptized in the Church[b]." This irregularity, very common to this hour in the Romish communion[c], existed among ourselves to a great extent in the upper classes of society, it is thought, until about fifty years ago. The rubric, however, is unequivocal. Until the last review, it was stricter even than now. The alternative of the "*second* Sunday" was not presented; and cases of dire necessity alone were contemplated. "Let the lawful Minister, and them that be present, call upon GOD for His grace, and say the LORD'S Prayer, *if the time will suffer.*"

2. "Here," (says Wheatly,) "I humbly presume to give a hint to my brethren, that the prayer appointed for the consecra- of the water be never omitted. Besides the propriety of this prayer to beg a blessing upon the administration in general, I have already showed how necessary a part of the office of Baptism the primitive Christians esteemed the consecration of the water[d]." Wheatly also calls attention to an English Provincial Constitution of 1236, by which it is enjoined that neither water, nor vessel, which has been used in the administration of Private Baptism, be afterwards applied to common uses. It may well be doubted if we can afford to overlook a single detail which is calculated to promote reverence for the mysteries of Religion.

[a] See Canon lxix.
[b] *Works*, vol. ii p. 22.
[c] See Robertson, p. 240.
[d] App. to ch. VII. sect. iii. § 1.

3. So much difficulty attends the combination of the Service for public Baptism with that for the reception of privately baptized children into the congregation,—(destroying as it does the character of both offices,)—that it is better not to attempt it[e]. In a parish of ordinary extent, the two parties may easily be persuaded to present themselves at different times; and there *can* exist no pressing necessity, in the latter case, for a speedy performance of the rite.

4. Considerable diversity of practice exists as to the reception of Children: some Clergymen standing at the font, some in the desk, some elsewhere. It seems well to station oneself somewhere *near* the font, in order to mark the connexion of the act with the Sacrament: but the exact position usually occupied in the administration of Baptism should perhaps be avoided; in order that the distinction between the two Offices may be apparent. That a child privately christened has been only 'named,' or 'half baptized,' is an inveterate notion with the common people, of which one would gladly disabuse their minds by every means in one's power.—To dip the finger in water in order to make the cross at reception, is obviously something more than a mistake.

5. It is presumed that when a parish-Priest certifies before the congregation that he himself baptized a child privately, it was intended, (though it is nowhere expressly stated,) that the prescribed form is to be regarded merely as a different preamble to the other certificate; which is to be taken up at the words,—"who being born in original Sin," &c. It is hardly credible that the short form is complete as it stands[f].

6. If the Minister of the Parish be absent, "*any other lawful Minister* that can be procured" may baptize, in a case of necessity. And "if the child were baptized by *any other lawful Minister,* then the Minister of the Parish . . . shall examine and try whether the Child be lawfully baptized or no:" his first question being,—"*By whom* was this Child baptized?"—But, what is to be done where a child has been privately baptized *not* by a 'lawful Minister'? The P. B. is silent. Our Church declares plainly enough that in such cases the Baptism has been

[e] It seems right to state that Dr. Sharp, (*On the Rubric,*) expresses a directly contrary opinion.

[f] See Bulley, p. 273.

unlawful; but whether anything *essential* to the Sacrament has, or has not, been omitted, she forbears to pronounce. That the *matter* and *form* of Baptism *are* '*things essential* to this Sacrament,' '*essential parts* of Baptism,' she is express in declaring: but she says no more. She does not declare that they are '*the* essentials,'—as Dr. Sharp incautiously states that she does. In other words, the Church of England, since the Review of 1604[a], must be considered to deliver *no* opinion, either way, as to the validity of Lay-Baptism: but she discourages it to the utmost verge,—*short of actually pronouncing it invalid*[b].

7. What then should be our course when, in reply to the inquiry, "By whom was this child baptized," we learn that it was done, *not* by a lawful Minister? Waterland, and more recently Professor Blunt, are of opinion, that the hypothetical form is not ill fitted for the occasion[c]. How this view can be maintained, in the face of a rubric which limits the hypothetical form to cases in which "it cannot appear that the child was baptized with *water, In the name of the Father, and of the Son, and of the Holy Ghost,*"—I am at a loss to discover. Doubtless, had the last rubric in the Service for Private Baptism been away, the hypothetical form would have been our obvious remedy. We should have asked, "By whom was this child baptized?" and on being told that a layman had done it, we might have declined to inquire any further. Again, as it is,—"if they which bring the infant to the Church, do make *such uncertain answers* to the Priest's questions as that *it cannot*

[a] Notwithstanding the licentious construction which might have been put upon the ancient rubric, (1549–1559,) it is to be observed that the Abps., Bps., and Convocation in 1575, "expounded and resolved that the said private Baptism, in case of necessity, is *only to be administered by a lawful minister, or deacon, ... and by none other.*" (Bulley, p. 256.)—In 1604, the rubric was altered, at the instance of the Puritans; and the limitation to a 'lawful Minister' was rendered more strict and marked even than at present. The very title of the Service for Private Baptism was made to bear witness to the animus of the Reviewers.

[b] Hooker (E. P. v. lxii. § 1-22.) has written most interestingly on this subject. *Factum valet quod fieri non debet*, expresses the result he comes to, in common with Bingham, and other of our most learned Divines. Wheatly is known to have thought differently, (App. I. to ch. VII., *ad finem.*) Many valuable collections on this subject will be found in Nos. xvii. and xviii. of the Appendix to Dr. Bulley's *Variations*, &c, pp. 257, 274.—The Romish Church, it is well known, gives express permission to midwives to baptize. Women are even to baptize in preference to men—if they know better how to do it.

[c] *Duties of a Parish Priest*, p. 348: referring to Waterland's *Works*, vol. x. p. 178.

appear" that the child was so baptized[d],—our course is plain. But we seem forbidden, *if we follow the Prayer-Book*, to resort to hypothetical Baptism, in any other case.

Are we then to receive the child into the congregation? Certainly not. How *can* we certify "that in this case all is well done, and according unto due order"? The rubric directs that the Minister shall receive the child "as one of the flock of true Christian people," *only* in case he "shall find by the answers of such as do bring the Child, that *all things were done as they ought to be:*" whereas their very first reply has convinced him that the Baptism was altogether unlawful. He pursues his inquiries, only in order to ascertain whether the answers respecting the form and the matter of the Sacrament shall prove 'uncertain,' or not. His alternative clearly lies between hypothetical Baptism, and *dismissing the parties from the font.* The latter, under circumstances so distressing, I conceive would be his proper course: and if the others should feel themselves aggrieved, the matter would have to be referred to the Ordinary.

VI. The Baptism of Adults seldom becomes a practical question, and never is so to a novice in the Ministry. But it is a subject which must always lie near the heart of an anxious Pastor. There exist far more unbaptized adults than is suspected. Something occurred in infancy which led to the postponement of the Sacrament; and the individual is now growing up. The Parents still intend; but the unfulfilled intention grows weaker every year. The secret survives with very few,—who keep the matter very close.... It requires singular personal gifts to enable a man to surmount difficulties of this class; so loath are people to admit that themselves or their children are without Baptism.

VII. Although "the Thanksgiving of Women after Childbirth, commonly called the Churching of Women[e]" follows the Office for Burial, and precedes the Commination Service, it will be conveniently considered next.

[d] Till 1604, the rubric, (derived from Abp. Herman of Cologne,) proceeded,—"And say that they cannot tell what they thought, did, or said in that great fear and trouble of mind, (as oftentimes it chanceth.)"—See Bulley, p. 274.

[e] The Sarum designation of this Office, (retained in K. Edward's first Book,) was the Order of the *Purification of Women.*—The Roman title is "*De Benedictione,*" &c.

1. The rubric of 1549 prescribed that the Woman should "kneel down in some convenient place, *nigh unto the quire door.*" This was altered, in 1552, to "*nigh unto the place where the Table standeth.*" And so it remained until the last Review, when it was ordered that "the Woman, at the usual time after her delivery, shall come into the Church decently apparelled; and there, shall kneel down *in some convenient place, as hath been accustomed,* or as the Ordinary shall direct." It cannot, clearly, have been contemplated that she should be sitting in her usual place, wholly undistinguishable from the rest of the congregation,—whom the service of Thanksgiving is taking (unpleasantly) by surprise. And I would suggest that where it is practicable and no other "convenient place hath been accustomed," the method should be introduced of the Woman's repairing to the altar-rails, and kneeling there,—the Minister standing within them. The rubrical direction that he shall "*say to her*" the words of the Office, suggests that some outward indication of *personality* should attend the opening address, —"Forasmuch as it hath pleased ALMIGHTY GOD of His goodness to give you safe deliverance," &c.: words, by the way, which were left to the discretion of the Minister, until the last Review. Accordingly, previous to 1662, the Woman was directed to kneel down somewhere near the Communion Table; and "the Priest, *standing by her,*" was to "say these words, *or such like, as the case shall require.*" To this, the Presbyterians objected; and demanded that "the Minister might perform that Service, either in the desk or pulpit." "It is fit," (replied the Bishops,) "that the Woman performing special service of Thanksgiving should have a special place for it, where she may be perspicuous to the whole congregation; and near the Holy Table, in regard to the offering she is there to make[a]." The rubric was altered however, to its present shape, by way of concession; and we behold the consequence. The puritanical idea is in full operation: the Woman in her seat,—the Minister in the desk,—and the Congregation complaining of the Service!

2. In parishes where no other practice has ever been known, there should be caution in introducing such a novelty. But all would be made easy if some chief parishioner were willing to set

[a] Cardwell's *Conferences,* pp. 334 and 362.

the example. That it would be attended with advantage, is plain. To the Woman, it would make the Service a reality; in the Congregation, it would awaken that sympathy, without which, the introduction of an additional and unexpected Office becomes simply an annoyance.

3. "Decently apparelled" is said to mean *wearing a white veil*[b], which was called the "Churching veil[c]." Where any traces of such traditional custom are discoverable, how reluctant would one be to let it drop!—It is evident that the Psalm is to be pronounced by the Priest *alone*,—not performed, in the manner of a duet, with the Clerk,—according to the senseless practice which prevails in some places.

4. But what is the proper moment for the introduction of this Office? In 1662, it used to be inquired,—"Doth your Minister use the form of Thanksgiving for Women after Childbirth immediately before the Communion Service[d]?" But Sparrow seems to express the meaning of this, when he remarks, (on the authority of some Bishops' Inquiries,) that "This Service is to be done betwixt the first and second Service[e]." In other words, when there was no Celebration, it was customary at the end of the Litany to read the Office for the Churching of Women. So late as Sharp's time, it was commonly used on Sundays, after the Nicene Creed; on week-days, before the General Thanksgiving: its use being thus restricted to the Morning Service. It is now almost universally read in the *afternoon*, immediately before or after the General Thanksgiving. Those who read it *before*,—sometimes assign the reason that they are then at liberty (?) to employ the bracketed clause. Those who read it *after*,—do so on the ground that a *particular* ought not to take precedence of a *general* Thanksgiving. To either position of the Office, when read in the afternoon, there seems no objection: nor would it be thought unseemly, I presume, for the Minister to leave the desk in order

[b] Robertson, p. 262.—"Are they apparelled with *a fair white veil of linen cloth*, and accompanied with some of the honest wives of their parish, according to the ancient custom of our Church of England?" Laud's *Visitation Articles*, 1637. *Works*, v. p. 449.

[c] Lathbury, pp. 150–1: 103.

[d] Lathbury's *History of Book of Common Prayer*, p. 404: also p. 175.

[e] "That the Churching of Women begin *as soon as the Minister comes up to the Communion table* before the Second Service." Bp. of Norwich (Wren's) *Particular Orders*, &c. 1636.—See Wilkins' *Concilia*, iv. p. 526.

to read the Service within the Communion rails; as he leaves the desk in order to read the Baptismal Service at the Font. But surely, if ever this Office were introduced into the Morning Service, (as, when there is no celebration, it might be,) whether on a Sunday or a Holy-day, women might reasonably be churched at the end of the Litany; the Minister postponing the announcement of the Hymn which is then usually sung.

5. Anciently, where a child had been the fruit of an unlawful connexion, (although Marriage might have followed,) the mother was not churched, until she had done penance for her fault, or openly acknowledged it before the congregation[a]. A few remarks on this contingency will be found in a subsequent chapter.

VIII. It would follow to speak of the Service for the *Visitation of the Sick;* but the entire subject has been discussed already.

It was the pious custom of our forefathers, when any person was in extremity, to cause the Church-bell to be tolled[b]. At the sound of that solemn monitor, the parishioners were reminded of the great need of their suffering brother, and invited to recommend him to the grace and favour of GOD. "When any one is passing out of this life," (says the lxviith Canon,) "a bell shall be tolled, and the Minister shall not then slack to do his last duty;" viz. to visit the dying man. But it clearly was never contemplated that he should *wait for* that summons, or confine his visits to the case of those who are "dangerously sick." The Passing-bell is now universally discontinued,—which seems a fair subject for regret. Its name is transferred to that "one short peal" which the same Canon orders to be rung "after the party's death, if it so fall out;" and which serves no other purpose than to publish the recent death, as well as (in some places) the age, sex and condition of the deceased[c].

[a] Robertson, p. 262.—Cosin's *Notes on the Prayer Book*, Works, vol. v. p. 499.

[b] See Lathbury, p. 151–2, and p. 86

[c] Several curious particulars on this subject may be seen in *Notes and Queries*, No. 197, (Aug. 6, 1853,) vol. viii. p. 130.—At Turvey, in Bedfordshire, the local practice is described as follows:—"We have five bells. The tenor bell is rung out on the death of a man, or of a woman. The fourth bell is always used for a child—whether boy or girl. After the 'ringing out,' nine strokes are given on each of the *five* bells for a man: nine strokes on each of the first *four* bells for a woman: nine strokes on each of the first *three* bells for a boy; and nine strokes on each of the first *two* bells for a girl." (C. L. H.)

The whole science of Bells, be it remarked in passing, is a thing especially of *English* growth. "Our own Church-bells," (says a great authority,) "both

Even this custom, however, may be turned to account; for though pious people have no longer the privilege of joining their prayers to those of an afflicted family, they may yet be urged to regard the warning as an admonition to themselves. —The Sexton, before tolling, should be instructed to bring word to the Clergyman of what he is about to do. It is very painful to receive the first tidings of a death from the heavy clang of the church-bell.

IX. It remains to speak of the most solemn and affecting of all our Services,—that for BURIAL. But something preliminary must be offered: for a death in a family furnishes a Pastoral opportunity,—which he who overlooks, deserves never to have another.

1. Whether it be a sickness which has terminated fatally, or some sudden visitation which has acquainted a household with the taste of bereavement, GOD has now presented us with softened hearts, and an assembled family of which the several members find themselves brought into new relations. It is for him who has the oversight of the flock to consider what use he may make of these circumstances.

2. And here it is to be noted that there is *no* season at which his method will be more closely scrutinized. Every act of consideration shown *now*, will be doubly prized, and never forgotten. On the other hand, seeming inattention will be regarded as a personal unkindness, or construed into an affront. Hence the injudiciousness of those who choose this moment for the assertion of Church principles. It is presumed that we are bound, in charity, to assume that every one brought to us for burial is baptized, unless the contrary is specially certified. Moreover, it is certain that Lay-baptism, (although unlawful[d],) constitutes a

in size and general quality, are superior to those of other times and countries,—for all the best purposes to which ringing may be applied." "There are three bells of vaster dimensions in Russia than any in China: two in China, larger than any in Germany: three in Germany, larger than any in France: one in France larger than any in England. But the one thundering note given out by a bell of gigantic proportions when struck by a hammer,—(and even the great bell at York has never yet been what is technically called *raised*, though the strength of thirty men has been applied to it,)—is simply barbarous; a piece of contemptible magnificence; and utterly unworthy of comparison with the change-ringing on peals, practised in this country — a manly art, so peculiarly national that it has obtained for England the name of 'the ringing island.'" —Rev. A Gatty. *The Bell*, &c., p. 50–4.

[d] See above, p. 358.

sufficient warrant for Christian burial[a]. Even in the serious case that a formal sentence of excommunication had been passed, the lxviii[th] Canon provides that *if any man is "able to testify of his repentance,"* the Burial Office shall be read. Some, in the case of Dissenters, make the difference of not receiving the body into Church; but read in the Churchyard so much of the Service as is appointed to be read there, omitting the rest. If however, for fear of contagion, it is ever judged inexpedient to carry a corpse into the Church, nothing relieves us from the necessity, after the Burial is ended, of there reading so much as is appointed to be "said after they are come into the Church." But it may well be doubted whether it is wise to observe the course described in the case of Dissenters. The endeavour to restore Discipline, and to remind the people of the privilege of Church-membership, is good. But it is absurd,—for a novice especially,—to expect by severity to recommend Church principles to his flock; or, to seek all at once to undo evils of such ancient growth, that they have become, as it were, a part of the popular tradition. Especially unwise is he who selects even for tentative efforts, the occasion of a death. The heart is unusually sore at such seasons; and nothing but exacerbation and estrangement can be the result. Is it not rather a Pastor's opportunity for the exercise of unwonted kindness? for the display of all his pent-up sympathy; and, as it were, for an act of free *pardon?* Is not that lifeless corpse which comes pleading for a resting-place in holy ground, in a manner, the return of the Prodigal to his offended Father; and *that* Father, not *us*, (Heaven forbid!) but the GOD and FATHER of us all? What is it but an admission that in life however wayward, *in death* at least, the misguided man desires that the shadow of the Church may rest upon him:—that thus late in the day, he asks, (and expects,) not only the Church's forgiveness, but the comfort of her blessing pronounced over his lifeless body?

3. Let it not be supposed that laxity is advocated, because we thus speak. Discretion is distinct from indifference. He is often the best commander who postpones the battle. Let those employ severity, who have found severe measures efficacious: but all men, especially at the outset, should beware of making the

[a] See the case of Martin *v.* Escott, as cited by Bulley, p. 266–8. Also Blunt p. 349.

hour of bereavement an occasion for experiments of this class. More is to be done, after all, by kindness than by severity: and perhaps the Minister who shall be seen sorrowfully following a suicide to his unhonoured resting-place; sharing, (as well he may,) the affliction of the mourners;—this man will probably not only escape giving offence by his strict fulfilment of his duty, but may even hope to win over some of the relations of the dead man, as he will inevitably conciliate their regard and earn their gratitude.

4. Now, a death seems to be an especially precious opportunity for the removal of old family grudges. A reconciliation which before seemed impracticable may be effected now. Two brothers may be persuaded to shake hands over a Parent's grave. Ishmael comes from the wilderness, to join Isaac in paying the last tribute of filial piety to Abraham. (Gen. xxv. 9.) Esau forgets his anger against Jacob, when Isaac is to be carried to the tomb. (Gen. xxxv. 29.) Jacob's death and burial prove an occasion for strengthening the bonds of love between Joseph and his brethren. (Gen. i. 15–21.) Sometimes one may be so happy as to procure that some neglected relation shall be invited to the funeral; which may prove a blessing to all. Indeed, it is sometimes well to ask beforehand who is coming, and (without officiousness) to suggest that none should be overlooked. I have known great heart-burnings result in humble life from such an omission. Sometimes, again, one is amazed to find that the division of a few insignificant effects, is likely to prove a source of contention: or, (which is a far commoner case,) a few admonitory words are needed by that one on whom now devolves the care of the bereaved family. In short, at such a time may be said what could be brought forward at no other moment so well. Hard hearts are softened, and he who would produce a lasting impression must strike *now*, or those hearts will grow cold again, and hard as ever. *This* is Ministerial work! This is to shepherd a flock! . . . *Who* feels not that he will be favourably listened to next Sunday by not a few, if this has been the employment of the preceding week?

5. In conducting a Funeral, however inconvenient to be kept waiting until the mourners arrive, it is manifest, since one party *must* wait for the other, that *the Minister* must wait. After all,

we are but 'servants[a].' Moreover, a man's time need not be wasted. He has but to keep writing-materials, or a book, in the Vestry. And, in truth, there are several reasons why he should be first on the ground; for there is no Service which furnishes so many elements of solemnity and success as this; and yet, the effect of which is more easily marred by untoward circumstances. A troop of little creatures is to be found in most villages, who regard a Funeral as a sight; and what with their untimely merriment, joined to a jostling for the best places, —the committing of "dust to dust," is often converted into a scene of distressing confusion. Such nuisances must be anticipated and prevented.

6. No ministerial act requires more generalship than this: so prone is the enemy to start into sight at the very instant when one is least able to provide for his discomfiture. But there is nothing here which a little tact may not effect. And the endeavour is worth the making; for I am much mistaken if the opportunity be not very precious. The failure which is frequently witnessed, results from nothing so much as the absence of any endeavour to remedy an evil which is looked upon as hopeless.

7. And first, let your Clerk, instead of braying out the alternate verses of the Psalms, and in a painfully audible voice monopolizing the responses, (which he had much better let alone,)—be instructed to reserve his vigour for the Churchyard; to be first at the grave, and to convey a request that lookers-on will stand uncovered, and either be silent or else withdraw. Let him keep the peace; and understand that if any unforeseen disturbance arises, it must be remedied by *him*, as quietly as he can. So supported, no parish Priest cares how many persons are present. He rather rejoices in a large attendance. But then, he expects that the elder sort will take their places silently in Church; and behave with even more decorum than on Sunday. He looks to *them* for the alternate verses of the Psalms; as well as for maintaining order in the Churchyard. This subject might, for once, be well introduced into a sermon on the Burial Service.

8. But if the Minister has so completely anticipated the

[a] 2 Cor. iv. 5,—δούλους ὑμῶν.

Funeral as to have leisure to inspect the grave before the procession comes in sight, he is advised briefly to address those who will have already collected there: to explain the claim of the survivors to sympathy,—of the dead, to respect. To the elder sort he commits the younger, and requests that if any show restlessness, they may be made to withdraw instantly. *A good tradition* will be established at the end of a few years, when there will be no need of personal interference.

9. It is convenient that the tolling shall cease, the instant the bearers reach the Churchyard gate. That loud harsh clang, —increasing with intensity as one approaches the Church porch,—drowns the solemn utterance of the Priest, or destroys its impressiveness.

10. He who reads the Burial Office should be independent of his book,—at least until "they are come into the Church."— There, it is well to avail himself of *both* the Psalms provided: but if only one be read, the second will be perceived to be specially appropriate to *aged* persons.—The Lesson, containing so many astonishing revelations about the risen Body, should be studied, in order that it may be read effectively.—Not unmindful will a Minister be of the interest attaching to the hymn[b] pronounced, "while the Corpse is made ready to be laid into the earth:" nor will he be unprepared to meet the common objections which are urged against certain expressions of pious hope in this Office; without which it would, in fact, be wholly unfitted for its purpose.

11. (a) Objectors evidently require to be reminded that *Burial is not a judicial act.* The Christian dead are brought to the grave for Christian interment,—not for the approbation, much less for the censure, of him who officiates: and the Church, in her wisdom, has seen fit to pronounce words not only of Faith, but of Hope and Charity as well, over the remains of *all* her departed children. Let a man's end have been almost what it may, she does not scruple to declare that "it hath pleased Almighty GOD, of His great mercy to take" that soul "unto Himself." Her "hope of the Resurrection to eternal Life" is "sure and certain,"—because she *believes in* "the Resurrection of the Body, and the Life everlasting." Is

[b] See Daniel's *Thesaurus Hymnologicus*, (1844.) ii. p. 329.

she to be silent concerning that blessed hope because of a painful surmise concerning the departed? Shall she play the Pharisee at the burial of the dead? And however grave a sinner he may have been, may she not call him a "dear brother," at least *now;* in sorrow, if not in love? Charity, which "believeth all things, hopeth all things," speaks good words over an open grave; and when she gives Almighty God "hearty thanks, for that it hath pleased Him to deliver this our brother out of the miseries of this sinful world,"—she pronounces an opinion not so much concerning *his* state, as concerning the character of that world out of which he has departed; and shows her readiness "in everything" to give thanks[a].

(b) Burial, (I must repeat it,)—Burial is *a ministerial, not a judicial act.* We have not, we cannot have, the knowledge necessary to enable us to form such a judgment concerning one another as would warrant us, in *any* case, in saying, *This* man is certainly an heir of glory,—*That* man is certainly lost. The Apostles themselves, up to the very eve of the Crucifixion, supposed that Judas was as good as one of themselves. (S. John xiii. 28, 29.) *Who* on the earth's surface could have anticipated that a certain malefactor would be the first to cross the threshold of Paradise?... Now, option as to Services; or anthems, or prayers, or clauses, or expressions, would instantly convert Burial into a *judicial* act; the supposed accommodation resulting in the cruelty of *forcing* every Minister to pass sentence on *every* corpse that comes before him,—whether he desires it or not.

(c) Many seem to covet this opportunity of communicating to the world their sentiments concerning individuals. A strange desire truly! How will they act in the case of many an one, well born and well bred, and who contrives to keep up a show of respectability to the last; but yet whose private life is, to say the least, the negation of every Christian grace? Shall the outwardly decent, yet to all appearance utterly irreligious man, enjoy from them that consideration which they hesitate to bestow on the poor profligate,—the forlorn outcast,—of whom they know nothing but the open vice, or the notorious crime?

[a] 1 Thess. v. 18.

(d) Surely, as dutiful sons of the Church, we ought rather to reason *from* the Burial Service than *to* it: rather should take our tone of feeling from our Services, than arraign certain expressions in those Services for not being in exact harmony with our feelings. Let me suggest that the expression of a hope that every departed brother rests in JESUS CHRIST, has not been put into our mouth without a meaning. It teaches us how we ought to speak of the dead. "What is that to thee?" seems to be the rebuke of every censorious spirit: "Follow thou Me!" And accordingly, a passionate cry for *our own* personal safety,—the cry, as of a soul sinking into the pit,—is put into the lips of every bystander, for *himself*. "O holy and most merciful SAVIOUR, deliver *us* not into the bitter pains of eternal death! Thou knowest, LORD, the secrets of *our* hearts. Shut not Thy merciful ears to our prayers! But spare *us*, LORD most holy, O GOD most mighty, O holy and merciful SAVIOUR, Thou most worthy Judge eternal, suffer *us* not at *our* last hour, for any pains of death, to fall from Thee!"

(e) It is quite a mistake further to suppose, (as many evidently do,) that the removal of *a few* expressions would render our Burial Service suitable to the case of the lost. The Office is instinct with hope and immortality from beginning to end; and it is all of a piece. What but a hideous mockery would *any* portion of it be over a certainly unforgiven sinner? Consider the Anthem,—"I heard a voice from Heaven, saying unto me, Write, From henceforth blessed are the dead which die in the LORD:"—consider that prayer to "Almighty GOD, (with whom do live the spirits of them that depart hence in the LORD,") that He will "shortly accomplish the number of His elect, and hasten His Kingdom:"—the next, to Him "in whom whosoever believeth shall live, though he die:"—nay, consider the opening sentences,—"I am the Resurrection and the Life;" and,—"I know that my Redeemer liveth:"—*Who* sees not that if *any* part of the Burial Service ought ever to be omitted,—on those occasions, *no* part of it ought to be read at all?

(f) And, (let me ask,)—How will the Office for Holy Matrimony (e.g.) fare, if *personal* considerations are to find place in

the Burial Office? Nay, what must be done with the Daily Service, if it is right to begin by asking whether all the congregation are to themselves "miserable sinners;" or to us, "dearly beloved?"

(g) The case is sometimes put of one who has long been the pest of a parish;—drunkard, sabbath-breaker, profane swearer, fornicator, thief; one who has never set foot within Parish Church, and who met his death in a fit of intoxication, while fighting at the public-house. . . . Are such cases then common? Doubtless, the incongruity of reading such a Service over *his* remains, is, to say the least, revolting. Charity herself falters in her utterance; while common sense suggests that it must confuse the bystanders, to hear such heavenly aspirations uttered in connexion with so notorious an offender; and that the framers of our ritual can never have *intended* anything of the kind.

Nor did they. Against such an one, a sentence of Excommunication would have been deliberately pronounced long since, were that "godly Discipline" exercised among us, the restoration of which, (as our Church declares,) "is much to be wished:" and, dying excommunicate, he would have been barred from Christian burial by the very letter of the Rubric. Nay, according to Johnson, in strictness of Canon Law, the man died excommunicate "ipso facto[a]." Be this as it may, when cases of this very monstrous kind occur, no one would attempt to punish us for refusing to bury. Public opinion would sufficiently support us. We may safely pass such cases by.

(h) A very different case is what generally creates a hardship. When a somewhat notorious evil liver has gone the way of all flesh, (to speak plainly,) we wish we might be excused from reading the Office over his remains. But why not, on such occasions, request a neighbour to officiate in one's stead? From *his* lips the language of boundless Charity has even a graceful sound: and it is worth considering whether, in *one* way, more is not gained by the use of that beautiful and holy Service, than would be gained by its omission. Lookers-on are reminded of the standard of holiness which the Church proposes to all her children; and shown "what manner of men," in the im-

[a] *The Clergyman's Vade Mecum*, c. xix.

mensity of her love, she assumes them all to be. In cases where we *know* that she has been most grossly deceived, the bitterer becomes the implied reproach; the more heavenly seems *that* love which can be so "kind unto the unthankful and the evil[b]." It will be noticed, in the meantime that, as a matter of fact, the Minister who officiated, knew nothing of the deceased.—And thus much concerning objections to the Burial Service.

12. That the mourners, and others present, may the better join in the Service, printed forms should be in readiness, which may be distributed among the people. Nothing is more to be deprecated than that ridiculous duet between the Parson and Clerk, which almost destroys the spirit of devotion.

13. Arrived at the grave, we must contrive that the mourners shall be placed as conveniently, both for seeing and hearing, as the ground will admit. The situation, familiar to oneself, *to them* is full of novelty and painful interest: and all, but especially the chief mourners, are desirous of standing close to the very edge, although the modesty of grief may keep them at a distance. That their convenience may be fully consulted, it is well that the Minister should first take a glance at the locality where he is about to officiate.

14. Very offensive is the business-like manner in which, while "earth to earth" is being spoken, the Parish-clerk sometimes comes forward,—gathers up a handful of stones and gravel,—and having sent the pebbles pattering down on the hollow coffin, retires; cleaning his hands, by coolly rubbing them on his breeches. Something very different was certainly intended. In a remote age, before it was customary to bury in coffins, it was ordered that there should be a careful disposal of some earth, crosswise, on the body of the dead man,—of which, the rubric directing that earth shall be cast—(not upon *the coffin*, but)—upon "*the body*," is a trace which lingers to this day. Far be all strange novelties from us at such moments: but surely a more suitable person than *the Clerk* could be found to perform this affecting ceremony,—our own peculiar English inheritance! The first Book of K. Edward, imposed the duty on the Priest himself[c]. How it may have been discharged by parish-clerks

[b] S. Luke vi. 35.

[c] Keeling, p. 333.

in the days when they wore gowns and surplices[a], does not appear. Anything more indecorous than the deportment of the present representatives of the class, can hardly be imagined. Might not a handful of fine earth be presented to the mourners; and any one who is sufficiently composed to do it, be invited to discharge this charitable office, (more ancient than Christianity itself[b],) towards the dead? . . . . Such things may sound like trifles; but life is made up of trifles: and the sum of many trifles is *the whole.*

15. The Service ended, if the occasion permits, (and several circumstances must conspire to create an occasion,)—a short Address to those present may sometimes be advantageously attempted. Words spoken above a yawning grave, will often prove more effective than many Sermons. When exceeding Piety and Goodness, for example, have been committed to the dust,—venerable Age, or tender Infancy;—when one has been cut off in his prime, or unexpectedly struck down by (what is called) an accident;—a few words of exhortation are as gratifying to the mourners, as they are profitable to the standers-by. In a higher grade of society, anything of the kind would be intolerable; but it is not so with our humbler brethren. Their feelings are quite as acute as ours; but they are not affected by the same things, or in altogether the same way.

16. Such allusions to the departed are observed to be very soothing to survivors; and they may commonly be introduced, without effort or bad taste, into a Sermon on the ensuing Sunday. A funeral Hymn (as it is called) is also a frequent and favourite adjunct to such a Service; and it is well to leave the selection of it to the mourners. In the village where I write, the dying often indicate what they would have sung after their own decease. Every local custom of this kind is to be jealously retained. It is often the unseen thread which binds a wavering heart to the Church of its Baptism.

17. An excellent practice prevails in certain parishes, of causing the Church-bell to toll *after* a funeral as well as *before* it. When the mourners are about to disperse, the knell recommences; and lasts until they have had time to return home, or at least until they are well out of hearing.—Every custom

[a] Lathbury, p. 405.

[b] "Injecto *ter* pulvere."—Horat. *Od.* I. xxviii. 36.

which tends to make men "members one of another," and to testify sympathy with affliction, and to increase the solemnity of the Church's functions,—is good.

18. The funeral party has now got back to the house of mourning; and however inconvenient it may prove, it is generally desirable in the course of the same evening to pay them a short visit. A few words of kindness and of prayer, if many are gathered together; a longer visit of consolation and sympathy, if the hearth be desolate and the mourners few;—will not be ill bestowed. You appear too much like an indifferent functionary, if your ministrations on such a day begin "at the entrance of the Churchyard," and terminate "when they come to the grave." To-morrow, moreover, the business of this 'workday world' will have been resumed; and when a poor creature is intent on some laborious household task, it is not exactly the right moment for opening up a recent wound and discussing the event of last evening. On the other hand, while the hearts of all present are full of one sad theme, how acceptable is a visit from him who read the sacred Office only a few hours since,—if he be but loved and respected by the circle into which he ventures to introduce himself! The humbler sort have little to say at such times. There is no fear of interrupting their private conversation. They rather rejoice in having their deeper thoughts interpreted for them; and are grateful for the consideration shown by the mere fact of a visit. Now too,—and for the last time,—the whole funeral party is gathered together: so that one must see them now, or not at all. Every word well spoken at such a moment, goes home to each, like an arrow; and the strangers carry it away with them, in their hearts; and wear it there for a long time.

19. What need to draw the picture (no uncommon one!) of a family overwhelmed by the suddenness and the largeness of their loss? There are few kinsfolk. No mourners came from afar to the funeral. By seven o'clock, there is nothing to be seen in that desolate house but a circle of children and their surviving parent, gathered in silence round the fading embers: an empty chair the only visible record of what has occurred. Need it be suggested that *our* place on the first evening of their loneliness is *with them?* This is that visit to the house of mourning,

which the wise man declares is better than the visit to the house of feasting. (Eccles. vii. 2, 4.) An hour spent with that family is a real step in Pastoral work. One has won a little of their confidence. They have listened to our counsel and promised to follow it. Perhaps they have trusted us with the story of their past regrets; their wishes and their fears. . . . . And now, it is their bedtime, and we ask leave to read part of a chapter, and offer up a prayer. If gratitude is expressed and some pleasure testified,—(as no doubt it will be,)—is not such a moment favourable for reminding this little household of the comfort of Family-worship, and inviting them to make trial, for the space of one month, of the short form with which we were careful to come provided? May we not, in this way, hope to "*catch men?*" . . . . . I think it. But we must remember that such endeavours may not be suddenly desisted from. If we are in earnest, we shall go again and again to the bereaved household. Careful always to season zeal with discretion, we shall labour hard to make ours a *perfect* work. The very anniversary of that Death and that Burial we shall remember. It may be forgotten by others; but it ought not to be forgotten by *us*.

20. In registering an interment, it is convenient to note in the margin, the occasion of death. Further, although no provision is made for recording the parentage of the deceased and the date of his death, there can be no objection to such memoranda also, and in the same place.—This must suffice on the subject of Christian Burial.

CHAPTER XI.

ON PAROCHIAL MANAGEMENT.

PART I.

Καὶ εἶπατε Ἀρχίππῳ, Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.

IT will be perceived, on a review of what has gone before, that the theory of our hope is of the following nature. Let the condition of the parish to which GOD's providence conducts a man be as hopeless as it may, in the children who are brought to him for Baptism he beholds the dawn of a brighter morning. After gathering those little ones in infancy into the Church's fold, it is the main object of his solicitude, ever after, to keep them there. First, in the Infant-School,—next in the School frequented by the elder children,—he is careful to impart the rudiments of necessary learning, as well as to teach whatever things a Christian ought to know and believe to his soul's health. He trains them to habits of piety and reverence by every art in his power; and does not consider the work of Education finished, until every individual has been confirmed by the Bishop.

Nor then, either. For the anxious parish Priest regards the day of Confirmation as the turning-point in the history of as many as thus dedicate themselves to CHRIST. He freely spends himself in the labour of preparing them, accordingly. He refuses to anticipate less than that he shall speedily enjoy the blessedness of imparting the Bread of Life and the Cup of Salvation to *every one* of those on whom the seal of the LORD has been recently set. He regards the members of that little band as his own personal friends. He almost dares to look

upon them as the firstfruits of his Ministry. But the work is clearly an unfinished work until after Communion. If he may but see them regular at Church,—frequent at the Table of the LORD,—willing to resort to his house for a little teaching on Sunday;—he is grateful indeed, and begins to enjoy already the substance of his hope. He is tempted to exclaim "Nunc dimittis," with aged Simeon; and for the selfsame reason,—namely, because his "eyes have seen" the thing which they most desired to behold.

And now, it fares with him somewhat as it fares with a Parent. All but a few are scattered at the end of a few years. Some are domestic servants, or are learning a trade; others are in the Colonies; a few have enlisted. The man who loves his people suffers none to imagine that the bond between him and themselves can ever be severed; much less that it has been severed already. Tract of time may alter the features; the remote place of sojourn may obliterate many precious associations of the past; but wherever they may be, he feels that they are still his,—his to care and to pray for; and he endeavours that this sentiment shall be reciprocated. And so, he sends them forth not without a short earnest charge addressed to each; and he retains a private record of their names and destination; and he has already furnished every individual with a Bible and a Prayer-Book,—one or other of which, (as already explained at p. 301,) contains a record of the day of Baptism, and of Confirmation, and of admission to the LORD'S Table,—signed by himself. Against sins of the flesh he gives them at parting one short earnest warning. He reminds them, that Marriage is GOD'S own appointment, and honourable in all; but that it may not be undertaken "unadvisedly, lightly, or wantonly." He exacts a promise that they will be regular in their daily use of the Prayers which he has taught them. And he gives them a letter, (if they are departing to some distant country,) which they may present to the English Clergyman who ministers to that far-away congregation; and he entreats them to be faithful to the Church of their fathers, when they are at a distance from their native land; and not to forget the lessons of holiness they were taught at home. He prays them to remember that, go where they

will, the eye of God is full upon them; and that he and they will infallibly meet after many days,—when he shall have to give up his account to God; and they, theirs. If a blessing should attend their industry, he reminds them of the sacred duty of sending home somewhat of their earnings to the poor aged couple they leave behind; or, it may be, something to assist the Mother who bore them in her hard fight to provide for the small brothers and sisters at home. Finally, he invites them, if ever they are so minded, to send a short letter, open as the day, to himself.

Many however will remain in the village. How he will plead with these on Sundays, and how he will visit them throughout the week; as well as how he will endeavour to minister to them in time of sickness; has been already sufficiently set forth. But surely, when all this has been done: when a man has buried the elder members of his flock; helped to train the adults; and witnessed those whom he first knew as children, grown to maturity; when a fresh generation is springing up around him, and the infants of those whom he himself baptized, are at last brought in turn to the Font;—it cannot be thought unreasonable that a man should *then* begin to look for some fruit of all his labour! To impatience he will never give way; but surely he will have been clinging to a sober, well-founded expectation, if his theory of parochial management be of the kind here portrayed. If he were even sometimes passionately to cry out,—"Let me not be disappointed of my hope!"—would he be thought an unreasonable, or even an unduly enthusiastic person?

I. But he will be for ever intent on the improvement of his Parish: and it follows, to inquire,—Of what nature will his plans be? Some attempt to answer this question may fairly be prefaced by a few remarks.

Few things are more offensive than to hear a Shepherd of souls complain in unmeasured terms of the disadvantages of his own Parish. It is as if a man should represent his own individual lot as one of unparalleled hardship. Our lots in life are very evenly balanced. So is it with cures of souls: and it argues singular obliquity of vision that a man should see only the drawbacks which surround him, without adverting at the

same time to his counterbalancing sources of encouragement. We may never overlook these, whatever evils we may have to deplore. On the contrary, it will be our wisdom industriously to seek them out. They are *always* to be found.

For so it is, that every fresh Parish is *a fresh problem;* to be separately dealt with, according to the opportunities which it presents; and to be carefully studied in order that its advantages and its drawbacks may be distinctly recognized. It would be hard to exaggerate the sense entertained by the present writer of the importance of so regarding a Parish. Local circumstances of a wholly unexpected and peculiar nature, will often opportunely discover themselves to help forward a work apparently hopeless, and to redeem the character of some sphere of duty which seemed to present nothing but discouragement. From the circumstance that every fresh Parish is, to some extent, an independent problem, it follows that part of the system which is devised for the improvement of one place, will prove inapplicable to the circumstances of another. Every plan of action must, in short, depend upon the character of the particular locality to be dealt with.

And next, one general suggestion, sufficiently obvious in itself, and sure to command acquiescence; but which, nevertheless, does not appear to be generally acted upon, should be offered. Allusion is made to the importance of making oneself practically acquainted as speedily as possible with the details of every part of that curious and complicated piece of mechanism of which a parish Priest finds himself the mainspring and centre; to ascertain the practical working of every department of parochial life.—A few humble examples will best explain what is meant.

1. There is probably a manufactory, or at least some trade is pursued in the place where GOD has placed us,—an occupation which perhaps scarcely deserves the name of a trade. With its hardships, its temptations, and its evils, whatever they may prove, let us resolve to make ourselves thoroughly and at once acquainted; discovering what effect that occupation has on the health and temper of those engaged in it; as well as what habits of mind and body it induces. Then, and not before, shall we be set on devising rational schemes for the welfare of those among whom GOD has cast our lot.

2. To take a different case. We form our estimate of our younger parishioners from what we see of them during the twelve hours of the day; in the School, the Church, the Cottage. Are all Pastors aware that there is yet another haunt of theirs which must at least be inspected, if a true estimate is to be formed of the habits of either sex? Allusion is made to that less frequented outlet of the village, whither, shortly after dusk in summer, the young and unmarried usually resort: that road up and down which they are to be seen lounging in couples, or waiting until the accustomed companion shall appear. . . . . It is better to see such things as they really *are*,—to look upon Human Nature as it actually exists in an agricultural parish,—to know what *are* the habits of the elder sons and daughters of a village,—than to lap oneself in a fool's paradise, and dream of a simplicity which is unknown. I am not saying that the sight alluded to need excite either anger or indignation: but it is quite impossible to behold it without the gravest anxiety, and something akin to dismay.

3. To take quite another instance.—It is customary in most parishes to ring a merry peal on certain festive occasions. Has it occurred to every one to step into the belfry of his Church on one of those nights? He is quite unable else to realize the scene. Little does he dream of the drinking, the bad language, the boisterous mirth, the misconduct which is taking place within the very House of GOD; while a lighted candle in the corner, carelessly set near a heap of rubbish, endangers the safety of the entire edifice[a].

4. All the local details of that Law which provides for the relief of the Poor, imperatively demand notice. A man should acquaint himself, for example, with the process of an appeal to "the Board," for out-door relief: should realize the long, weary, hungry walk; witness the actual application of the widow or the orphan for one loaf more, or for one additional sixpence; as well as the rude rejection of the case, sometimes, by a few tenant-farmers, on some plea which humanity blushes to hear named.—Above all, a Clergyman should acquaint himself thoroughly with

[a] This entire subject may be seen fully discussed in a recent pamphlet by the Rev. H. T. Ellacombe,—*Practical Remarks on Belfries and Ringers, with an Appendix on Chiming*, 1859-60: Bell and Daldy, pp. 24, 25.

all the machinery of the Workhouse. Let him visit the rooms: ascertain the characters of those in authority: inspect the accommodation, and taste the food. In a word, he should ascertain the exact amount of hardship to which a parishioner has to submit, if the helplessness of old age and penury compels him to have recourse to the asylum provided by the Law. *Would that there were everywhere local gentry able and willing to do this!* It cannot but be a most salutary thing that a Clergyman should at least know how his parishioners fare when he beholds them depart for "the House."

5. Again. It would scarcely be credited, how many evils obtain a footing in a parish, solely from the want of a little personal attention on the part of the Shepherd of the flock. Could he but be shown the calamitous working of some minute detail quite within his own control, he would speak at once, and the inconvenience would disappear. But no one tells him; and he omits to find it out for himself; and thus it festers on, until it becomes an established mischief,—spreading out into unexpected developments of evil. Take only one example:—If Farmers, instead of paying their labourers once a fortnight, and on Saturday, could be persuaded to pay them *weekly*, and on *Friday*,—it is scarcely too much to say that, in some villages, a healthier pulse would beat throughout the whole body of the people. This may seem a trifle: but *is* anything 'a trifle' which makes a hundred families happier?

6. To be brief,—We consider *no* knowledge of the kind here described, *no* acquaintance with practical details, however minute, beneath the notice of a parish Priest. Until he has inspected the miserable dormitories of the larger part of his people, and discovered the indecency to which many households are familiarized from infancy to old age,—what knows *he* of the home trials of those to whom he is so liberal with his advice and exhortations?—Let him not unfrequently ascertain exactly *how* the week's wages were expended at 'the shop;' and thus form a just estimate of the privations of the labouring poor.—Further, let him learn their entire mode of life; seeking out occasionally the husband and the sons in the field, no less than the wife and the daughters in the cottage. Nor should he, by any means, overlook the case of

the Farmers, or of the farm-servants either; I mean, the humblest hind or girl who finds employment on the farm. Without seeming inquisitive, let a Pastor acquaint himself accurately with the daily life of *all* those with whom he has to deal. Too prone are we to rest content with the phenomena on the surface. Dive below,—and what strange discoveries are made! Sometimes we shall be sickened, sometimes saddened, sometimes shocked: but we shall *always* be *surprised*.

7. This may suffice. I have been seeking to recommend a certain habit: the habit, namely, of constantly realizing practical details; practical difficulties, practical inconveniences, practical dangers. From want of this, how often have the best intentions and most strenuous endeavours proved vain and fruitless! The duty of kneeling in Church has many a time been recommended where kneeling was simply impossible: children have been rebuked for their inattention to Sermons, not one sentence of which they could by possibility hear: and the practice of daily Prayer has been urged upon many who were never taught to pray at all, or furnished with a hint as to what they ought to say.—I scruple not to assert that more may be done to promote the spiritual life of a humble parishioner, whether young or adult, if he can but be persuaded once to repeat devoutly the whole of his daily orisons in one's presence, than by fifty Sermons on Prayer; or by any number of general precepts and exhortations on the subject. —And now, to pass on.

II. Of all the schemes which have been devised for the advantage of a country Parish, we look with especial suspicion and ill will on those which would tamper with the Services of the Sanctuary. We occasionally hear the deadness of the people imputed to the length and want of variety of our Morning and Evening Offices. Whatever reason there may be in towns for the clamour which was lately so prevalent for divided Services, in the country at least such clamour can be allowed no place. To the unaided parish Priest indeed, the work of a very busy Sunday may well prove even overwhelming. But is it reasonable to impute to his congregation that sense of weariness which is in reality all his own?

For how stands the case with those for whose sakes we are

privileged to minister at GOD's altar? Be it remembered that, including a Sermon half an hour long, the public Service of Almighty GOD cannot well be made to occupy so much as two hours in the morning, and an hour and a half in the afternoon. If the Psalms be not chanted, *an hour and a half* is about the limit of the former: *an hour and ten minutes* the utmost duration of the latter Service. And next,—How many persons are able to come *twice* to Church on Sunday? Few indeed. It will follow, that throughout the whole space of seven days, by far the greater number bestow upon the public worship of GOD something between one, and two hours. *An hour or two,* (literally) to be the sum total given to the public worship of the Creator by the rational Creature,—in the entire space of *seven days!* Deduct from this, (which is in most cases the maximum of Divine service,) those Sundays when,—owing to necessary labour, disinclination, inclemency of weather, sickness, or other hindrance,—a person is absent: deduct the days when excessive heat or cold renders attention difficult, and fervour impossible:—and reflect further on the many incidents which may occur throughout the year to rob devotion of its heartiness, to blunt the edge of piety, and to distract attention;—and the result will be sad and sickening indeed. Is it possible for a man with an atom of zeal in his constitution, a Pastor ever so little worthy of his charge and calling, seriously to consider the case thus set before him, and yet to propose that the Services of the Sanctuary shall be *abridged?*

No. Let us beware of swelling the clamour for 'short Services,'—which is certainly not what *the people of England* desire. When a labouring man has made the effort to come to Church, he is in no hurry to leave it. He has no other engagements: has nothing else in the world to do. Follow him home, and only see how he passes his time! It is absurd thus to transfer our own tastes and notions to the agricultural poor. Nay, ask a labouring man on coming out of Church whether he is weary; and if the Minister has been *at all* interesting or impressive,—he will astonish you by the assurance that he "could have sat and listened for ever."

How the Morning and Evening Prayer may be innocently varied, and the attention of a congregation effectually kept up,

has been already discussed elsewhere (pp. 308, 309, 328: 198, 199, 200).—We pass on to another part of our subject.

III. The need of relaxation and amusement is written deep in the constitution, and in the history of Man. All nations have had fixed days for festive recreation. Such records are coeval with the records of the human race. (Judges xxi. 19–21. 1 Sam. ix. 12, 13: xx. 6, 28, 29.) Any scheme of parochial improvement which omitted to provide for the due observance of such seasons, would be wanting in an essential feature.

1. The established revel in every English village, is THE FEAST,—the only surviving remnant of those many Holydays the general desecration of which was a subject of public complaint more than three centuries ago. "In our time," (say the Injunctions of 1547,) "GOD is more offended than pleased, more dishonoured than honoured upon the holyday, because of idleness, pride, drunkenness, quarrelling, and brawling, which are most used in such days; people nevertheless persuading themselves sufficiently to honour GOD on that day if they hear Mass and Service, though they understand nothing to their edifying[a]." 'The holyday' in this passage, clearly means 'holydays' in general; just as 'the workday,' which immediately precedes, means 'working days.' By an Act of Convocation, passed in 1536, the great number of Holydays was in some measure lessened: for "*the Feast of the Dedication of every Church* was ordered to be kept upon one and the same day everywhere, viz. the first Sunday in October; and the Church Holyday, that is, *the Saint's Day to which the Church is dedicated*, wholly laid aside[b]." "Finding that so many Holydays brought no small detriment to the Commonwealth, it came to pass that generally the Wakes, or Feasts of Dedication, were respited *until the Sunday following*, as we now observe them." So wrote Heylin[c] in 1636,—describing a practice which it is thought prevails very commonly at the present day[d]. The

[a] Sparrow, p. 7.—Cardwell's *Doc. Ann.*

[b] Johnson's *Clergyman's Vade Mecum*, c. xx. And see Sparrow, p. 167.

[c] *History of the Sabbath*, P. II. c. vii. § 8.

[d] The village where I write, (Houghton Conquest in Bedfordshire,) presents an apt illustration of Heylin's statement. The Church is dedicated to All Saints, —a day not observed in the parish: but *the Sunday after St. James's Day*, is called 'the Feast,' and is kept as such. This then will be "the feast of the Dedication of the Church,"—which, in the Council held at Oxford in 1222, was

Wake, or Feast, has long since lost every trace of its religious character, except its appointed celebration on a *Sunday;* and the question is sure to present itself to every earnest man,—How is it to be dealt with?

2. Not certainly by attempting its extinction, but by making the most of any element of good which it may prove to contain. And, in the case before us, there seems to survive a sacred element which well deserves to be cherished and developed, in the very fact that the memory of the day of a Church's *Dedication* should have outlived the storms of centuries,—the vicissitudes of fashion and manners,—and be still a household word, on the lips of all.

3. That the Church Services at such a time should be jubilant and attractive; that marked sympathy with the occasion should be manifested by a village Pastor; that he should endeavour to draw as many as possible to the House of GOD; and that he should make them an unusually earnest Address;—all this is obvious. It may be, that a weekday Lecture, (in the Schoolroom,) on the subject of "the Feast," would be a convenient method of calling attention, in the first instance, to the true nature of the annual festival. Its origin and history might be interestingly traced and illustrated; and some might even be induced to sympathize in the wish to see the season observed in a manner more in accordance with its original purpose.

4. A great point would be achieved if a tradition could be established that 'the Feast' is a day for respectable social gatherings; for the bringing together of the scattered members of a family; for a more general attendance at Church. Next, we shall have to consider how the mischief which follows, on the evenings throughout the week, may be obviated.

5. To diminish, to the utmost possible extent, the disorder incidental to the village Feast; and, on the other hand,—to bring out as prominently as circumstances will admit, the *religious* character of the day, as the anniversary of the Church's Dedication;—seems to be as much as can be reasonably expected. We may not hope to impart refined habits to the tillers

reckoned in the highest of the three ranks of Holydays: "quæ omni veneratione servanda sunt." See the quotation from Gibson (739) in Robertson, p. 191.

of the soil; or dream of Arcadian pleasures for the labouring poor and their families. Only against definite forms of serious and unmixed evil may we wage uncompromising hostility. The general complexion of the yearly festival we must be content to seek slowly to improve,—not only in our own but, in the neighbouring parishes also [a].

6. But perhaps the best way of dealing with an evil of this nature, may be, to seek to substitute for it something better: not which shall *do away with* the Feast; but which shall occupy in general estimation the conspicuous place which the Feast has hitherto held. "An active Superintendent of Police in our own county," (writes a Hereford incumbent,) "told me that he was certain that the wretched Wake or Sunday Feast would die away quicker than by Police assaults, if only one day of rational pleasure was given up each year to the labourers; provided that the programme of that day was managed by the Clergy and Laity [b]." Common sense confirms the justice of such an opinion. The labouring population have no superstitious veneration for their village Wake; but a yearly festival of *some* sort they *will* have: and the question arises,—Does not the season of gathering in the fruits of the earth provide just such an occasion as is desired? Associated, from time immemorial, with notions of feasting and mirth; connected to this hour, with something approaching to the nature of a festive celebration; it furnishes a precious opportunity, which we are blind if we overlook. Indeed, the practice of celebrating the ingathering of the Harvest with a public Service of Thanksgiving, has of late years been often and satisfactorily attempted. A Harvest-Home so kept transforms a scene of coarse excess into a religious act,—which the celebration of Ingathering should doubtless be: an act however in which joy,—that marked grace of the Gospel [c],—will ever form the most conspicuous element. It was thus with God's ancient people. "Thou shalt observe the Feast of Tabernacles seven days, after that thou hast gathered in thy corn and thy wine. . . .

[a] Several useful detached Sermons on this subject have lately appeared: *e. g.* by the Rev. J. H. Thomas (now Archdeacon of the Cape); by the Rev. G. H. Smyttan; by the Rev. G. J. Chester, &c.

[b] Rev. E. Jacson's *Lecture on Harvest Thanksgivings*, (1858,) p. 6.

[c] Consider S. John xv. 11: xvi. 20, 22, 24. Rom. xiv. 17: xv. 13. Gal. v. 22. Phil. i. 4, 25: iv. 1. 1 Thess. i. 6, &c.

Because the LORD thy GOD shall bless thee in all thine increase, and in all the works of thy hands, therefore thou shalt surely rejoice." (Deut. xvi. 14, 15.) Indeed, it is a significant circumstance that the other two great Festivals should both have been connected with the Harvest. "*A sheaf of the first fruits*" was waved by the priest on the morrow after the "Feast of unleavened bread:" (Lev. xxiii. 10, 11.) while "the feast of weeks," or "Pentecost," otherwise called "*the feast of harvest, the first fruits of thy labours*," (Ex. xxiii. 16.) was regulated in language derived from the reaper's occupation:—"Begin to number the seven weeks from such time as thou beginnest *to put the sickle to the corn*." (Deut. xvi. 9.) The greatest Festival of all, however, was in a manner the Harvest-home of GOD'S ancient people, viz. "*The Feast of Ingathering*, which is in the end of the year, *when thou hast gathered in thy labour out of the field*." (Ex. xxiii. 16.) Whenever Jewish writers speak of '*the* Feast,' it is the feast of Tabernacles or *Ingathering*, to which they allude. In how much more regard than ourselves our own forefathers held this season, may be gathered from many circumstances[a]: emphatically from the provision that the time of Harvest should be one of the four fixed seasons for the reception of the Blessed Sacrament. Now, though we entertain no desire to see what has hitherto been an occasion of purely secular merriment transformed into an exclusively religious festival, we may yet desire to see the impress of the Gospel set upon it; to see it rescued from being an occasion for sin, and converted into a help and a blessing.

7. That we shall have to overcome not a few difficulties in the attempt to introduce such an improved method of celebration, is obvious: but the object is worth an effort. It will be much to have brought the farmers and their labouring men together,—first at Church, and then at an hospitable board. Kindly feelings are called out on either side; while a sentiment of piety is imparted to every arrangement of the day. I say nothing of the advantage to a Pastor that he should so meet his flock; many of whom he sees gathered before him at scarcely any other time. The House of GOD is made more than usually attractive by some attempts at decoration; and the Service, by a special hymn.

[a] See "Harvest," in the Index to Cardwell's *Doc. Ann.*

We cannot, at all events, in reviewing the various methods of improving the tone of an agricultural parish, afford to overlook the unmingled gain of a judiciously managed HARVEST-HOME.

8. It is not to be imagined, nor to be wished, that this festivity should be everywhere conducted after one and the same type. But however observed, it seems desirable to preserve its distinctive character,—viz., *a Thanksgiving for the Harvest*, to be followed by a Feast. The thing to be supplanted is that sottish joviality which prevails in districts in which each farmer privately regales his own men.

IV. The SCHOOL FEAST is the graceful invention of a very recent age. As its name declares, it is the special festival of the children who attend the Church Schools of the parish; and it should be reserved strictly for *them*. If there be one aim more than another which a village Pastor would keep in view in organizing such an entertainment, it is the desire that his flock should associate images of pleasure, and thoughts of gratitude, with whatever brings them into immediate relation with himself during their earlier years; sure, that he will thus be binding them the closer to the Church of their Baptism. He will make Divine Service the indispensable preliminary of every gratification which is to follow. And it would be well if it could be contrived that so free an act of bounty on his part, (by no means an uncostly one,) should never come to be regarded by the children as a mere *matter of right* on theirs. Admission should be regarded, on the contrary, as a privilege; and the very Feast itself should be set before the children as a favour,—repeated every year.

V. There are probably few country parishes in which a CRICKET CLUB could not be successfully established. Such an association not only provides a healthy pastime; but may be made in itself an instrument of considerable good. The enforcement of fines for certain offences, and of expulsion for others, may be safely left to the Club. It is hard to believe that young men so drawn together for purposes of amusement by their Clergyman, and finding in him the liberal patron of their sport, will be disinclined to listen to him when he asks so slight a favour as that they would no longer prove *obstructive* on Sundays.

VI. Where musical talent exists, (and where *does* it *not* exist?)

Classes for the practice of vocal and instrumental Music should by all means be established. The MUSICAL CLASS should become the direct handmaid of the Church; practice for *Sunday* being the declared object of all its exercises. We read, that of old "the singers were over the business of the House of GOD." (Nehemiah xi. 22.) There need be no apprehension lest Music should engross too much of the people's time. The members could not afford to meet often, or to practise for long..... *Who* cannot recal the improprieties which he has witnessed where no such opportunities for weekday practice were provided? The conspirators sat in front of a low gallery. Their one thought was evidently their approaching performance; and not having before decided so much as what tunes they should play, their obvious remedy was to hold debate on that subject throughout the Service. What a strange notion rustics have of what constitutes a whisper! Unfortunately, the arch-conspirator was rather deaf; which necessitated some elevation of the voices of the rest. One bald head, (like the egg of an enormous ostrich,) kept rolling backward and forward incessantly. The music-books, ill written, and in an advanced state of decomposition, were evidently defying every effort to secure harmonious action. One man had taken up a preposterous notion that he could tune, and even *try* his instrument, without making a noise..... You inquire after the nuisance at the end of a few years; and learn that the Incumbent, in despair, at last procured an harmonium; soon after which his orchestra transferred their services to the Meeting House..... Those men ought to have been retained, by being taught to form themselves into a Musical Class!

VII. The VILLAGE CLUB and READING-ROOM, where it can be accomplished, is a great benefit: for though it may not be attended by all the results which a benevolent heart anticipated, it must infallibly enjoy *some* success; and every measure of success is so much pure gain. These institutions are not sufficiently general to warrant our speaking with entire confidence about them. Yet is it clear that we are doing a good work if we contrive a refuge of some sort for the young men of a populous village during the long evenings of winter. Cannot a blazing hearth be provided for them somewhere else than in the public-house? Shall it be impossible for them to

wash their soiled hands if they will; and regale themselves with a simpler beverage than beer, while they spell over the news, try to read a book or write a copy, or even sit in vacuity, until the hour of rest arrives?

VIII. In most parishes, a LENDING-LIBRARY will be found an institution of great usefulness, the management of which may be entrusted to any well disposed parishioner. It is surprising how diligently the books will be perused; and how often certain of them will be inquired for. Some Clergymen procure a supply for sale; and deposit them where they may be purchased at the lowest cost price. By such methods the welfare of a village is materially promoted. Many a shilling which would else have been misapplied, becomes well invested; and a taste is encouraged for what is pure and good.

IX. How important a function the VILLAGE LECTURE may be made to fulfil, is obvious. Many topics there are, unsuitable for the pulpit, concerning which one may yet desire to address the flock. But something has been already offered on this subject at p. 274–5.

X. If nothing has been hitherto said in praise of the ALLOTMENT system, it is because its unmingled advantages are now so generally recognised, that to recommend it would be superfluous.—For the same reason, the subject of CLUBS is passed over. The amount of good unostentatiously effected in this way by our Clergy, at the cost of no small expenditure of labour and of money, the lay people in general are by no means aware of. It might be worth their inquiry what in a few years would become the condition of our agricultural poor, merely in a temporal point of view, if the Clergy ceased to reside among them.

XI. One of the first objects with a zealous man, will be to secure for himself efficient LAY CO-OPERATION. However small the parish, one man is all too few to work it effectually: for much more than the discharge of prescribed duties is implied in the idea of pastoral supervision.

But in truth, to secure the co-operation of the lay people is a prime plan of wisdom; being as conducive to the good of the persons employed, as of those to whom they minister. The great bulk of the people grow up apparently unconscious that

they are members of a living organized Society; and that certain duties consequent on their position devolve to their share. They realize their responsibilities, (as they realize their Christian privileges,) very imperfectly, or not at all. And no more effectual method could be devised for impressing the truth on their consciences, than systematically to implicate them in the practical working of a parish; and so to induce them to take a living interest in its concerns.

1. The Church is careful to provide every incumbent with lay co-operation, by furnishing him with two Churchwardens, —one to be appointed by himself. It further provides that yearly, in Easter week, "two or three or more discreet persons in every parish shall be chosen for side-men, or assistants;" whose duty it shall be to "see that all the parishioners duly resort to their Church upon all Sundays and Holydays, and there continue the whole time of Divine Service;" that "none walk, or stand idle, or talking in the churchyard, or church porch, during that time." The XCth Canon, (which regards "the choice of side-men, and their joint office with Churchwardens,") goes on to ordain that "all such as shall be found slack or negligent in resorting to the Church, (having no great nor urgent cause of absence,) they shall earnestly call upon; and after due monition, (if they amend not,) present to the Ordinary."—How comes it to pass that so excellent a regulation should be so universally overlooked?

2. Starting from the hint thus supplied, I venture to suggest that we should seek the co-operation of a recognized body of lay helpers for many more purposes than are commonly supposed to furnish occasion for it. About only one point does there seem to be room for difference of opinion: namely, The amount of organization which is allowable in parochial Associations of this nature. What is certain, we have to be much on our guard against creating parties in a parish. A complex organization again is sure to prove a great evil; and secret associations of whatever kind are to be strenuously deprecated. All machinery of this class should be looked upon rather as temporary and provisional,—to be dispensed with gladly, when the brighter day arrives which shall find the purposes achieved which led to its formation.

3. Thus, it is probably the practice of most men in the ministry to assemble together at certain intervals youthful Communicants of either sex; and to address them with words of instruction and encouragement. And this, which seems the simplest possible type of a private gathering, exhibits probably such a form of Association as few parishes could afford to dispense with. But out of this rudimental type has grown many a questionable development. 'Guilds,' 'Fraternities,' 'Brotherhoods,' (or by whatever other name a voluntary Association of individuals may be called,) are freely talked of. Good men are sometimes heard to expect that by adopting them, they shall produce an influx of new spiritual life into their parishes.

4. That the want of sympathy, of fellowship, of a common object, of social intercourse, is experienced, even to an extraordinary extent, by the humbler sort of people, (who enjoy it scarcely at all,) no one can be unaware who has watched their proceedings with interest. The Romish branch of the Church, with characteristic shrewdness, has availed herself largely of this feature in our common constitution, and turned it to great account. Of old time, she sanctioned the organization of those great religious societies which have played so conspicuous a part in the history of the Church. More recently, she has promoted the formation of those religious confraternities, which have already become one of the most remarkable features in modern Romanism. We do not mention these things, as if desiring to see their reproduction among ourselves. They are in some respects opposed to our popular prejudices, and alien to our national habits. Neither do we desire to see more names invented, and parties further multiplied within the Church. We deprecate any additional subdivisions of our already too much divided people: above all, we dread that anything of the kind should be done *secretly*.

5. But although apprehensive of whatever might at all seem like a narrowing of the terms of Church membership, or result in creating a party within the confined limits of a single parish, we yet think that this important natural instinct might with advantage be turned to account; especially in parishes which have been long neglected, and where to "divide the Light from the Darkness," is the inevitable result of every vigorous act of a more efficient Ministry. To be brief, it is thought that

the names of as many as are willing to co-operate in good works might be openly taken; and that a Minister's constant endeavour should be to extend this list of names, until it embraced all that was conspicuous in respect of activity or influence in the parish. Profession there need be none; but that every member either is already a communicant, or is desirous of becoming so. The Rules would be few and brief. It would be a fundamental principle of the society that the members would generally follow the advice of the spiritual head of the parish; and to help him in all good works. It should be their avowed purpose to spread CHRIST'S Kingdom, and to promote His glory by every means in their power. Their meetings should be conducted with the utmost openness; and all that was transacted should be capable of the fullest publicity.

XII. 1. If such an Association appears too formidable, it will yet be admitted probably that the rudimental type out of which it springs is open to *no* objection; and presents no greater difficulty than a man of tact, energy, and determination may overcome. COMMUNICANT CLASSES,—(or whatever the name should be of the monthly meeting of such of the more serious members of the flock as are willing to resort to their Pastor privately for instruction,)—might become an instrument of prime importance in the regeneration of a neglected parish. Something of the sort seems, in a manner, indispensable; if we propose to ourselves the progressive amelioration of the people committed to our care,—the diminution of Dissent,—and a series of successful inroads into the Kingdom of Darkness. The details of such an Institution must vary according to the locality: but the end proposed would be everywhere the same. Whether a hundred persons should be divided into five sets, or into ten: on what principle they should be classified; and whether the teaching imparted should have the Eucharist for its special, or only for its secondary object: whether united Prayer should be a conspicuous feature of such gatherings, or only an accessory: whether the springs of conscience should be strongly touched, and the intercourse assume (so to speak) a personal character; or whether (as I think) the general invigoration of the inner life should alone be aimed at:—on all these points, it seems best not to dogmatize. Let each

man do as he finds he is best able. But *the end* would be, in every case, the same. To promote holy living: to increase the number of intelligent Communicants: to produce in others the sense that they are loved, thought about, and cared for; as well as to afford them opportunities for opening their griefs; to extend a friendly spirit, and to promote a good understanding throughout a parish: to afford oneself opportunities for conveying a large amount of Christian instruction without the formality of the pulpit: not least of all, to procure that people shall not grow up unfurnished with the materials for private Prayer, and in almost heathen ignorance of the nature and contents of the Bible:—with such objects, it is presumed, a man should gather around him, privately, at intervals of about a month, as many of his parishioners (especially the younger adults) as he can. Let me only suggest that *a passage of Scripture* will probably form the best *basis* for instruction; let the ulterior object be what it may. [For a few words more on this subject, the reader is referred to the Appendix.]

2. Out of a little band of this kind it might easily be ascertained *who* were willing to confess CHRIST openly; and I scruple not to predict that the loveliest results would freely follow, (if duly implored of the Father of Lights,) from so simple a specimen of Christian organization. No difficulty would remain, even in a small agricultural parish, at the end of a few years, of finding Sponsors;—or even of finding persons to read Scripture occasionally to the aged and bedridden. O the blessedness one would be providing, by thus associating with oneself the young, and the virtuous, and the promising, in good works! Were a Confirmation at hand? To some, might be assigned the task of seeking out unconfirmed persons: to others, the task of teaching the Catechism to a dull neighbour.—Were any of the flock backward in their attendance at Church? Such households might be entrusted to the missionary zeal of a few more. Has not a Pastor raised the character of a man,—advanced him morally and spiritually,—if he has been so happy as to send him forth to try to reclaim an all but lost companion; and bound him by a promise to report progress at the end of a few weeks?—Why should not a labourer's child feel bound to do some good in his little day?

in one quarter to teach a prayer,—in another, to minister, in some slight way, to temporal wants?

XIII. Some answer, it is thought, has thus been rendered to the inquiry which is often anxiously urged,—How may *Lay Co-operation* be most effectually promoted in a parish? Let a few words be added on a kindred topic,—ASSOCIATIONS OF THE PAROCHIAL CLERGY for purposes of debate, conference, and mutual support. This may be pointed out as a highly efficacious, and though a well known, yet not by any means an universally practised expedient for improving a whole neighbourhood.

1. It was declared at a clerical meeting held within the Diocese of Oxford, that all the good works of recent growth in the adjoining parishes might be traced to the meetings of a single Society of this class. If it were but on account of the sympathy which such associations evoke, they would be worth promoting, as a means of causing the clergy to become better acquainted with one another's difficulties, discouragements, endeavours, wants. But results of a higher and more definite stamp are observed to follow.

2. Clerical Societies have for their declared purpose either, (1.) The discussion of Scripture; or, (2.) of some department of Pastoral responsibility. The former class is probably the more popular of the two. It certainly does not seem to be the most obvious method of discovering the meaning of Holy Writ to debate about it in a mixed assembly of twenty persons. But such meetings are, nevertheless, productive of great good. They enable the more learned members to correct the erroneous opinions of the less judicious sort. Many an opinion, feebly held, requires but to be stated openly, in order to be abandoned. It is always interesting to confer on a sacred theme with persons who of necessity hold much in common, and who aim only at the discovery of the Truth.

3. But the second kind of association seems to be the more valuable of the two. The subjects discussed are precisely those which perpetually occupy the parish Priest's attention; and on which it is of paramount importance that he should familiarly confer with his brethren. How to cope with some prevalent aspect of Dissent; how to conform to the Liturgy; how to proceed with regard to some question of public interest:—the

management of Night-Schools, again; parochial Psalmody; missionary Associations; parish Clubs; Catechizing; Preaching; Confirmation and Communion-classes:—it will be felt that an ample field opens before the Clerical Society which meets for the discussion of difficulties connected with Pastoral experience. Not only the machinery for united action is thus established, but uniformity of theory among neighbouring clergymen; and, (what is better,) an improved standard of practice is sure to follow. Into how many incorrect usages do we passively subside, simply for want of a suggestive word! and *when* is a suggestion so acceptable to a man, as when it seems to proceed from himself? Elderly persons are heard, at the close of such discussions, to renounce a life-long practice which the testimony of their neighbours has convinced them is unrubrical or injudicious. A hint let fall in the hearing of earnest men, will often be productive of great results; leading to bold ventures of Faith, which will assuredly not go unblessed by the GOD of Heaven..... It might not be a bad plan to alternate a Scriptural and a practical subject.

4. As for the minor details of organization and management,—It will be found convenient to restrict the meetings of such a Society to a single afternoon in the month; to be discontinued during the winter. It has been found convenient to meet for Divine Service in the parish Church: thence to proceed to discussion; and to conclude with an entertainment which should *not* be a dinner. There must be a President and a Secretary: it being the duty of the former to discourage desultory conversational discussions. It is convenient that brief minutes should be kept; and that the President should sum up the discussion.—The plan described is by no means supposed to be the best imaginable. It possesses this singular recommendation, however,—that for many years in a Midland county it has been found perfectly successful[a].

XIV. This chapter shall be brought to a close by a sug-

[a] Should these pages come before any members of that Bedfordshire Clerical Society to which allusion is made,—a Society embracing the incumbents and curates of about a score of parishes, of which Ampthill is nearly the centre,—they are requested to accept the grateful assurance that the present writer has never attended one of their meetings without feeling himself a great gainer by the privilege of membership.

gestion of quite a different nature. Among the various ways of promoting a sentiment of reverence and natural piety, may be particularized the bestowal of special care on the CHURCHYARD,—a subject which almost deserves a treatise to itself.

1. Whence is it that a Churchyard is all but universally the most uncared-for spot in the Parish? Why is it suffered to resemble "the field of the slothful,"—which "was all grown over with thorns, and nettles had covered the face thereof?" (Prov. xxiv. 30–1.) A forest of tall pavingstones set on end, marks the resting-places of the richer sort: over the poorer, a monstrous grave-rail is seen: the humblest being commemorated by mounds of earth, never neatly turfed over, and now in every stage of dilapidation. Approach the tombstones,—and inscriptions and emblems, *all* in the worst possible style and taste, establish the fact that the mason has been the sole arbiter of how the dead shall be honoured. So long as they lived, these persons were objects of solicitude to the Pastor of the parish; but his interest in them manifestly ceased on the day of their funeral. Thenceforward, a stone-cutter in the neighbouring town stepped in. To him was resigned, without a struggle, the task of teaching the living by those most impressive of monitors,—the memorials of the dead.

2. And what is the consequence? Versified platitudes, expressive sometimes of indecent confidence; sometimes of unchristian grief; sometimes of what, anywhere else, would be simply laughable. Not unfrequently, we meet with downright *nonsense*,—rhymes of which it is impossible to catch even the sentiment, or to divine how they ever came to be engraved on a tombstone at all. Or again, we are encountered by heathen allusions to 'shades,' 'ashes,' and 'urns,'—achieved in wretched sculpture, or in more wretched rhyme. Sable, or slate-coloured erections blazing with gold; or the same stones painted white and conspicuously inscribed with huge black capitals, in the style which printers call "Egyptian" and "old English:"—such is the inevitable consequence when a Churchyard is left to *the mason*, instead of being jealously guarded by *the Clergyman* of the parish. Can we reconcile it to our conscience to leave so sacred a locality in such hands?

3. Why,—(let me ask,)—Why should not the churchyard be

the most scrupulously tended spot of ground in the whole neighbourhood? The lawn before our windows is constantly mown and weeded. Why should less be done for the turf which surrounds the House of GOD? Trees, shrubs, and flowers, adorn our gardens. Why should "GOD's acre," (as our Saxon forefathers called the precincts of the parish Church,) be destitute of any? Is it not the garden of the LORD,—thick sown with the precious seeds of an immortal life? Where but in "a garden" (S. John xix. 41.) was the LORD of Glory laid? a garden so carefully tended as to imply the presence of *a Gardener!* (xx. 15.)..... Why, again, are sheep allowed to defile and disfigure the graves? Lastly, Is not almost *any* form of memorial better than an upright pavingstone?

4. In a word. If we are willing that our Churchyard shall be instrumental in the great work of improving the parish,—we shall make it known, that we desire timely notice of any memorials designed for admission there: and at the same time obtain from the stonemason a promise that he will inform us as often as a monument is ordered. By a little management, instead of resenting such interference, people will delight in obtaining help on such occasions: while the workman will rejoice in having secured so efficient an ally. We shall furnish him with a variety of tasteful designs, the simplest of which will not be more expensive than those usually provided; and we shall guide the mourners to appropriate inscriptions. Indeed, without thwarting the wishes of any, we shall in the end become the authors of every epitaph in the churchyard. How different already becomes the appearance of that sacred enclosure! while the happy turn of expression,—the suggestive epithet,—the appropriate words of Scripture at the close,—all convert the tombstone into a precious and pleasing monitor.

5. Why should not a simple cross of wood, or ornamental headstone of terracotta, (obtainable here in Oxford at a *very* cheap rate,) mark the humblest grave? Why should not evergreens and flowers abound? The poorest can afford to mark with a rose-tree the spot where they have laid a beloved object. Much of the gloom connected with the thought of Death, is occasioned by the unchristian images of darkness and desolation with which we ourselves invest it. But closely-clipped

graves adorned with flowers,—a well mown turf,—abundance of evergreens, and probably more than one line of yews,—all this would tend to inspire a very different train of thought. Is it too much to hope that in process of time a parish might be got to share its Pastor's zeal, and take a pride in its Churchyard? that survivors might be persuaded to look after the graves of their own kindred, and resent any injury done to the sacred locality? If this were found impracticable, might not the parish be persuaded to make a small allowance to some parishioner incapable of hard labour, whose sole business it should be to keep the place in order?..... Certain I am that to the passer by, the sight of a well kept Churchyard is inexpressibly soothing: to the Church-goers, in the highest degree, edifying: to *all*, it helps to impart a sense of the consideration which is due to holy places,—the reverence which is due to the House of GOD. On setting foot within the sacred precinct, "the beauty of Holiness" strikes the most careless. It is difficult to appreciate the amount of good which might indirectly result from such an evidence of zeal for GOD'S honour: of sympathy with the living: of respect for the dead.

6. Unspeakably precious to the Shepherd of souls, at least, however it may be regarded by the flock, is the Churchyard. O what a throng of varied recollections people that place to a Pastor's mind! When he sets his foot within the sacred enclosure, how do the very graves speak to him: awakening thoughts of unutterable tenderness respecting some; of terrible uncertainty respecting others; of awe indescribable respecting all. For he looks forward to the great awakening of those many sleepers; and can never forget the story of those with whom he has personally had to do. It is not therefore the historical interest of that sacred spot which so affects him. It is not the thought that the generations of a thousand years, the flocks of all his predecessors, are gathered together there: that there, however scattered his parish may be, the parishioners have all met together at last. It is not this. It is the recollection that the narrow enclosure is sown from end to end with the mouldering forms of those whom he once loved, comforted, prayed for; exhorted, reproved, wept for: that here are lying those whom GOD entrusted to his keeping; those

concerning whom GOD will assuredly one day require an account at his hands. He already sees the shadow of the great white Throne; already, with the eye of faith, beholds those graves opening and those many sleepers awakening,—not all to glory! He is ready to declare that no spot in the world is so precious to him as this. He is constrained to admit that he cannot find it in his heart to neglect his Churchyard.

PART II.

Γίνου γρηγορῶν, καὶ στήριξον τὰ λοιπὰ ἃ μέλλει ἀποθανεῖν.

I. 1. THE most formidable *practical* difficulty with which a man has to contend in a country parish, is the phenomenon of Dissent. We hear it constantly asked, (we ourselves constantly inquire,) How are Dissenters to be dealt with?—Now, what do we *mean* by 'a Dissenter?' Is it one who, from conscientious motives, and on conviction, has deliberately separated himself from the communion of the Church, and assumed a hostile attitude towards it? If so, the Dissenters in an agricultural parish are few indeed. If, on the other hand, by 'a Dissenter' is meant one who, for whatever reason, frequents the Meeting-house,—the number must be acknowledged to be even alarmingly great.

2. It is to be feared that not a few of our brethren fail to realize the great mischief of Dissent, especially when it comes before them in this, its mildest form. A vague notion that, anyhow, CHRIST is preached in the Meeting-house, reconciles them in a manner to what they look upon as a hopeless evil. To such persons I do not now address myself. They have too much to unlearn. They require to be taught how utterly unscriptural and unsound, how subversive of true Religion and even of Morality, is the whole system of Dissent as it actually exists in our agricultural parishes. The remarks which follow are addressed to those who regard it with that sorrow and dismay which it ought to excite in every faithful breast.

3. And first, the absence of direct hostility on the part of most of the humbler class of separatists suggests a ground of hope that, with the Divine blessing, our endeavours will not prove wholly unsuccessful. On the other hand, the discovery that by the large bulk of the people their duties as members of the Church of CHRIST are only so faintly realized, may well awaken our gravest anxieties. For we observe, not only that men on almost any frivolous pretext will forsake their appointed Shepherd, in order to follow the voice of 'a stranger;' but we see those who were at Church in the morning slink away in the evening to the Meeting-house. And this last is a class which one cannot contemplate without something like despondency. Organ-pipes seem scarcely more indifferent as to the tune they play, than these persons as to the method of their worship.

4. In dealing with this calamitous state of things, (and it *is* calamitous), the first requisite is, that we of the Clergy *should ourselves have a hearty faith in the Church as a Divine Institution;* as well as a clear and definite notion of *our own Commission, and of our own consequent Duties*[a]. It is idle to hope that we shall ever succeed in propagating the sentiment of Churchmanship, unless we first sincerely entertain it ourselves. If men are heard to speak with a faltering voice on matters of Church government, and observed to ignore the very constitution of that divinely-organized Society in which they bear office; if they are seen on the same platform with the Methodist teacher, and are found willing to co-operate with him in things spiritual;—can it be wondered at if the flock grow confused in their notions respecting Church and Dissent?

5. Next, surely, will come the necessity of giving the flock *systematic instruction* in those truths, of which we are grieved to find them so deplorably ignorant. Effectually to wean from the Meeting-house persons whose whole spiritual experience has been bound up therewith, may well be deemed hopeless. But there can be no difficulty in imparting sound principles to the young,—who may indeed in after years fall away; yet notwith-

[a] With this view, the study of the Rev. W. Palmer's *Church of Christ* (2 vols. 8vo.), as well as of the Rev. H. J. Rose's *Commission and consequent Duties of the Clergy*, (1831.)—may be particularly recommended.

out a pang. And there will be something to lay hold of when they are to be reclaimed. They will not, at all events, hang loose on the Church, as so many do at present; slide away imperceptibly; and require to have the very elements of churchmanship explained to them in their old age. The method of doing this has been already (p. 283–4.) sufficiently enlarged upon. How *can* men wonder at the prevalence of Dissent in parishes where no pains have ever been taken to instil those truths which should be corrective of it? Is their faith in the Church's system so unbounded, their admiration of it so intense, that they think it must make its way in the World unaided; and by its ravishing attractiveness draw all men's hearts to it irrevocably, and at once?

6. And then, since it is pretended by many who forsake our ministrations that they *go* elsewhere because they are more edified by what they *hear* elsewhere,—shall we not review our own practice, and humbly inquire whether there may not be some truth after all in the charge which by implication is thus brought against us? Are we careful to speak home to the conscience, as well as to the understanding? What if we have fallen into a habit of delivering a kind of moral Lecture from the pulpit, instead of a spiritual Address? It may be worth inquiry whether the adversary does not owe his success, (such as it is,) to his habitual selection of *holier ground* than we. The exhibition which he there makes of himself is perhaps preposterous enough to "make the Angels weep." But still, it may be *because* he takes his station there that he succeeds. And why, if we be but careful to take our shoes from off our feet,—why should not *we* oftener establish ourselves within the same inner circle?

7. That the needful accommodation must be provided for those whom we desire to bring to Church, is obvious. And yet, it is only necessary to inspect some country Churches to understand why so few frequent the House of God. I am not here advocating the principle of free and unassigned sittings,—which I am thoroughly convinced is a mistake; a thing utterly impracticable, as well as undesirable,—except perhaps in a densely peopled town district. All that is meant is, that there should be a place for every one,—a *good* place, if possible,—and room

for kneeling down to pray.—Neither ought it to be needful to say a word about the *hours* of Divine Service being made suitable to the habits of the humblest sort. How often would an *Evening* Service secure those who now drift away into the Meeting-house, simply because they have no other place to go to!

8. But above all things it is necessary, if we desire that the Church should recover her lost hold on the affections of her children, that the Services of God's House should be made interesting, and even attractive. It is certain that the work of Church restoration itself gives a mighty impulse to the Church feeling of a whole neighbourhood. The tide rises sensibly. The enthusiasm of a hearty, earnest parish Priest communicates itself through the invigorated Services to the hearts of the flock. Within the damp precincts of a white-washed, neglected, green-baized, high-pewed, be-galleried edifice, —where the Clerk is ten times as audible as the Parson,—what chance has our admirable system of being appreciated? our exquisite Ritual of being felt?

9. Still pursuing the inquiry, What may be done on *our* side to cut off occasion for Dissent? it may be modestly asked whether certain parts of the method of nonconforming Christians, (where they involve no wrong *principle*,) might not with advantage be adopted by ourselves. Do not the ordinary instincts of the human heart suggest the wisdom of something *analogous to* that mischievous institution, the 'Class-meeting?' Occasionally to assemble a few young persons of either sex; and with a word of exhortation and of prayer, together with a portion of God's Word read and explained, to exhort them to steadfastness and earnestness in their Christian course:—*this* surely must be productive abundantly of good. But this subject has been treated in another place. (p. 391-3.) I venture to assume that a greater amount of personal, and as it were *spiritual* intercourse, between a Pastor and his flock, would meet the needs of many, who at present withdraw themselves from his ministrations; and who, in the 'Class-meeting,' think they find a help which it is hard to persuade them is in reality a delusion and a snare.

10. In the same spirit, it has been ingeniously suggested

that since the desire of local distinction and authority makes Dissenters of some people, Offices might be invented for such as seem especially eager for them. If, by multiplying District-gatherers; forming the Musicians into a little society; enlarging the Choir; increasing the Pew-wardens; and establishing a Door-keeper at every door of the church: if, by committing to one person the care of the Chancel furniture; to another, the care of the lights and brass work; while others were made responsible for the condition of the Churchyard:—if, by any such expedient, one might be so happy as *to enlist a larger amount of sympathy and interest among the people,—who* shall say that a very blessed result might not follow?—(So far, a like-minded, and earnest friend) . . . It is a common but true remark that "we lose many *by not employing them.*"—The practice of the Church of Rome might teach us a useful lesson here.

11. Only one other line of action shall be indicated. I allude to the practice of *periodically visiting* the Dissenters within one's cure. Certain considerations follow which it is presumed will be instantly acquiesced in, as to the relation in which the lawful Pastor of a parish stands towards such persons; and which, if admitted, will furnish us with material guidance in an inquiry confessedly of some difficulty, as well as of no small practical importance.

The inhabitants of a Parish are to the Incumbent, what a flock is to the Shepherd who has received them in charge. Idle indeed would it be for this last, at evening, to pretend that because some of the flock had strayed from the fold, he was therefore excused from bringing them home. How is it that the Pastor of souls should claim, without misgiving, a license which would be deemed utterly inadmissible on the part of an ordinary Shepherd? Do we not, on the contrary,—(for the analogy is not of man's invention, but of GOD'S own appointment,)—find in the other's conduct a clue to what should be our own course towards those whom we call by the general name of 'Dissenters'?

That they should be singly sought out, and if possible persuaded to return to the fold,—seems clear. Until every effort to reclaim them shall prove vain, we may not desist. "The *good*

Shepherd" pursues a lost sheep "*until he finds it.*" (S. Luke xv. 4.) How many Pastors are there who do not even remonstrate with a parishioner who forsakes their ministrations!

12. It seems to follow that Separatists from the Church are to be expostulated with,—patiently and kindly, yet firmly and without compromise. Inveterate prejudice, gross ignorance, and immemorial habit, will perhaps conspire to make our endeavours unavailing. It may yet be right, periodically,—if it be only once a year,—to repair on system to the inhospitable threshold; to inquire after the temporal welfare; to remind the inmates (not censoriously, but in an affectionate spirit of unabated, persevering hope,) of the unalterable relation which subsists between us and them; to sound a faithful note of warning in the ears of all; and to renew the accustomed invitation on rising to take one's leave.

13. Against *argumentation*, only, would I suggest (to younger brethren in the Ministry especially), that on such occasions we should be on our guard. There is not one uneducated person in a hundred who is able to understand an argument. The texts from Scripture may be conclusive, the logic faultless: but what if the force of both be stupidly denied? Nay, how impossible is it to demonstrate to an illiterate individual, indisposed to believe what is said, *any* of the less obvious (though certain) doctrines of the Church:—as, the authority for using set forms of Prayer,—the reasonableness of Infant baptism,—the Divine institution of a threefold Ministry,—the essential difference between lawful Orders, and a usurpation of the Pastoral Office,—the duty of attending parish Church,—the sinfulness of Schism! . . . Now, the utter unprofitableness of the most skilfully conducted argumentation with people who can scarcely read, and whose ignorance is excessive,—added to the disastrous consequences of failure in establishing the wished-for proof;—is enough to show that we must resort to other methods in dealing with the unruly and disobedient.—We must *claim* their submission to the Church and her ordinances. We must *assume* the truth of the doctrines contained in the Prayer-Book. We may think it right, now and then, to give them a few words to ponder over: their honestly expressed doubts, we shall always rejoice to resolve: but, as a rule, we shall find our wisdom in

refusing to enter upon a discussion with them, under any pretence whatsoever.

14. But then, of course, in places where people have been systematically trained in some known form of Schism, we may not pretend to put down an intelligent objector with a high hand. A novice will indeed find his wisdom in *always* giving the objector the go-by, and persevering in his daily round of useful labour,—which is the most eloquent and practical argument with every class after all. But the more accomplished 'steward of GOD's mysteries' is bound to acquire a mastery of the whole question. *He*, so far from declining on any pretence to argue, must be prepared to give, when called upon, a full answer to any one who is capable of putting his objection into a tangible shape; and to press the adversary with arguments which shall pin him hopelessly into a corner. But neither is every one competent to do this; nor are there many places where it would be feasible. The rebellious spirit must have garrisoned itself, as it were, in a locality, ere it can be necessary to cope with it after this fashion.

15. But even in places where we may deem it inexpedient to argue, the periodical visit, inoffensively paid, will generally do good. There are certain festivals, unobserved by themselves, (Christmas-Day and Good-Friday for example,) on which Dissenters will come to Church, (as it were) *to return the visit:* and something which falls from our lips will perhaps persuade some to come to Church again. At all events we shall have cut off from them every pretence for absence. They used to complain of Services ill performed, and of Pastoral neglect. They cannot any longer allege either. We have even established a sense of debt on their side, and of neglected duty. In process of time, the hour of sickness will awaken here and there a slumbering conscience, and we shall be sent for. It will be strange indeed if so many opportunities of speaking to the heart of an afflicted family, prove unavailing: stranger if, when one by one the bodies of the departed have been gathered within the precincts of the parish Church,—(and we shall never let a body go elsewhere, if we can possibly help it!)—we find ourselves powerless evermore to influence the survivors.

16. And then,—(a thing which is much to be noted,)—if some

such course as that above described be faithfully persevered in, an opportunity is sure to present itself, sooner or later, of achieving a great success. Dissent contains the elements of change and division, and therefore of weakness. A split will at last take place among the ranks of those who have so long opposed us. The great patron of Dissent will depart: or the dissenting teacher will give offence, and be exchanged for another. We may not be slow to avail ourselves of *that* moment whenever it arrives; for it may never occur again. Our voice must then be heard, our influence felt, everywhere within our cure: and it *cannot* be that we shall for ever preside over a divided and a straggling flock. The Chief Shepherd (1 S. Pet. v. 4), who prayed, "that they all may be one;" and prophesied that "there shall be one flock, one shepherd," (S. John xvii. 11, 21, 22: x. 16,)—*He* will certainly hear our prayers, and grant us our heart's desire!

17. Surely, with the many advantages which we possess; with learning, and public opinion, and above all with GOD'S Truth all on our side:—surely, we must feel that to speak of Dissent as a growing and a hopeless evil, is to make an admission as fatal to ourselves, as it is dishonourable to our great Master's cause! That, from some parishes in which schismatics once abounded, Schism has been utterly extirpated,—is a plain fact, which ought to encourage the hopeful, and silence the desponding. "I know not how it came to pass," (was the language of an excellent man only lately taken to his reward;) "but, when I began, I was so nearly in despair that many a time I knelt down in the fields to pray for help." (I suspect that *there* lay his strength.) "I persevered however for twenty years, and the opposition at last melted away."

18. It is but right, in the meantime, to remind ourselves how it has come to pass that so large an amount of estrangement from the Church should exist in agricultural districts. It is the result in great measure of the neglect of the last century; the scandalous apathy which seems to have generally infected the Church. Very bitter is the retrospect of that dark day, which aged persons are well able to remember, when the parochial Clergy shamefully neglected their flocks; and Churches were only half served; and portions of the Service were deliberately suppressed; and the rest hurried over with as little reverence

as, in Roman Catholic countries, the Service is often read at the present day. This evil dates from afar. Stillingfleet (in 1696) reminded the Clergy of the diocese of Worcester that "the people are uneasy at staying, when they see the Minister read the prayers so fast, as though he minded nothing so much as to be at the end of them; or when he mangles them so, as if he had a mind to make the people out of love with them[a]." Bp. Bull, at the beginning of the same dismal period, (1708,) reminds the Clergy of S. David's that "the prayers of the Church ought.....not to be galloped over, as the manner of some is, who read the prayers so fast that they outrun the attention and devotion of the people; not giving them time to join with them, or to make the responses in their due places..... There are some that read the Commandments so thick one upon another, that the people have not time to add that excellent prayer to each of them, 'LORD, have mercy upon us,' &c. I am verily persuaded," (he adds,) "that this is one cause that there are so many sectaries and separatists among us. They find so little reverence and devotion in the use of our Common Prayers, that they cannot away with them; but run from the Church to the conventicle, where they hope to find more devotion[b]." Announcements were sometimes heard from the pulpit, which belong properly to the marketplace. A few 'burning and shining lights' here and there, (names remembered in Heaven, though forgotten on Earth,) were not sufficient to redeem the scandal of such a state of things,—which was not by any means confined to one locality..... Shall we wonder if, at such a time, rash and ignorant men took upon themselves the priestly office? if, in certain places, the more earnest spirits conspired to build for themselves a Meeting-house; and worshipped GOD after a fashion of their own?

19. True indeed it is that in many a parish where the people were without this excuse, conventicles were built, and an example of schism was set. Equally true is it that in other parishes, long after the mischief had been remedied, the unblessed Meeting-house arose; and that the sects are observed at this day to flourish in places where there is no lack of an enlightened, earnest ministry. But then, we may not expect that because

[a] *Eccl. Cases*, p. 141. See p. 32.

[b] *Works*, vol. ii. pp. 18, 19.

a cause of evil has suddenly ceased, the evil consequences shall suddenly cease likewise. Hereditary prejudice comes in,—and the force of habit,—and the influence of example,—and the bondage of family ties. Where the Devil has once had place given him, (Eph. iv. 27.) he is hard to dislodge. GOD may also permit Dissent to prevail, in order that it may prove a stimulus to the exertions of His lawful Ministers, as well as a penalty for the sins and shortcomings of their fathers. And thus, like pain and sickness and death itself,—(consequences of the Fall, and therefore essentially evil,)—Dissent is not without its function and office; and its very iniquity may be, in GOD'S hands, overruled for good. It is, in truth, a constant instrument of moral probation in every parish,—testing the faithfulness of the people. (1 Cor. xi. 9.) And when the deplorable ignorance of those who in many instances profess it, is considered; together with the seductive influences which are employed to draw them away from the narrow path of duty;—may it not be admitted that exceeding pity should temper our righteous indignation; and that amid marred hopes, and bitter disappointments, we should even secretly prefer such indications of unhealthy life, to a condition (not inconceivable surely!) which would argue men "twice dead, withered away"?..... Can we also without ingratitude forget, that while GOD is thus afflicting us here, He is blessing us abroad to an extent which half a century ago would have been incredible? Shall it not gladden a faithful heart unspeakably, to witness the flame burning up so clear and bright at the very Antipodes, even while it seems (to Love's eager eyes) to be flickering, or burning very low, at home?

20. We do not palliate Schism because we thus speak. GOD forbid! It is not a genuine love of souls which actuates these people. We are not unaware that, in towns, they forsake the haunts of ignorance and poverty, and seek out the more 'respectable' districts. We know the rancorous hate, the utter untruthfulness, the base ingratitude which their system engenders: we know too the fatal mischief of a hostile standard erected in a parish, around which the wilful and the vain and the disaffected of a parish will continually rally. But we are also persuaded that nothing will be gained by being bitter against these people; or by denouncing their system in harsh language, and terms

borrowed from the armoury of Athanasius and Augustine. Dissent should, doubtless, be firmly and uncompromisingly condemned, whenever we are constrained to characterise it. But, in an ordinary way, it is better to condemn it by implication. "The gainsaying of Core," and "the sin of Jeroboam," are terribly decisive; and a telling discourse on either subject is *in effect* a broadside poured into the enemy,—to whom the application may be conveniently, as well as safely left.

21. Least of all is it wise to resort to any form of *Persecution*. Make a man a martyr, and you make his fortune, and the fortune of his cause. The smallest amount of "persecution for righteousness' sake," (as it will be called,) gives a man consequence,—which he could never else obtain. For this reason, if for no other, it is thought prudent not to exclude Dissenters from a share in the allotment-ground; and to admit them into most of the parochial Clubs. There must be a limit to such liberality, doubtless; especially where, (as is commonly the case,) the Rector's pocket is the sole exchequer from which the increase is to come: as well as where *Church* Charities have to be administered; for there, indiscriminate distribution is nothing less than a breach of trust, and an injustice done to the Church-people. It shall suffice to have thus adverted to what is, in truth, a subject of great practical difficulty, and which calls for the exercise of much judgment. Be it only remarked in conclusion, that nothing is ever gained by weak concessions, and a timid course of action. What is here recommended is something quite distinct from *that:* namely, a manifest *wish* to serve and help the disobedient and undutiful of one's Parish, wherever one may do it without violating any principle; and whenever there is room for *all* to share a benefit; above all, in matters which are purely secular.—Especially is it desirable to lean to the side of charity, to the utmost verge, when the heavy hand of GOD has already brought men low, and they come to us to deprecate severity, or to ask a favour. In the hour of sickness,—the day of bereavement,—the season of distress,—*the heart* prescribes what course we should pursue. How does a father treat a rebellious but afflicted child? How does GOD treat *us?* "*Shepherd* my Sheep:" —so runs our commission. Ποίμαινε τὰ πρόβατά μου.

22. To conclude. Only let us beware of showing our charity towards *Dissenters* by coming forward as the favourers of *Dissent*. It is a singular way of promoting Churchmanship in a parish, to make no difference whatever between the obedient and the unruly. Such certainly is not the method of Dissenters among themselves; nor is it a method which the common sort of people are able to understand either. It is mere folly to take the children of separatists into the Day-school, unless a pledge is given that they shall come to the Sunday-school and to Church likewise. Systematically to visit, even in time of extreme sickness, where a Methodist teacher is visiting likewise,—is irrational. How shall we pretend to administer the Sacrament of CHRIST'S Body and Blood, even in a case of extremity, to one who not only has all his life openly rejected the Church's ministrations, but now refuses to promise that *if* he is raised up from the sick bed whereon he lies, he will reject them no longer? Common consideration for our own people, not to say common consistency and even common sense, reclaims against proceedings licentious and enigmatical as these. Between persecution on the one hand, and patronage on the other, there is surely a wide chasm,—to be bridged over, *not* by indiscreet acts of pseudo-liberality; but by ordinary Christian courtesy, and the unconcealed desire of the 'one Shepherd' to see '*one flock*' in his Parish likewise [a]. This may suffice on the subject of Dissent.

II. 1. The Church of England, in a memorable place, records her strong desire that a certain branch of Ecclesiastical Discipline which prevailed in the Primitive Church, may yet be restored: and doubtless the disappearance of everything of the kind, even in the treatment of scandalous offenders, is a thing to be deeply regretted. *That* "Godly Discipline," whereby "at the beginning of Lent such persons as stood convicted of notorious sin were put to open Penance, and punished in this world that their souls might be saved in the Day of the LORD; and that others, admonished by their example, might be the more afraid to offend [b];"—is at present unknown. It deserves notice, how-

[a] Μία ποίμνη, εἷς ποιμήν.—S. John x. 16.

[b] *Commination Service.*—The notices one occasionally meets with, indicative of what was the familiar practice two centuries ago, are well worthy of attention.—"Doth your Minister keep a note of all persons excommunicate, and once every six months doth he denounce them which have not obtained their absolution,

ever, that the last century, with all its deplorable shortcomings, familiarly retained a singular trace of it. One of Jones of Nayland's sermons was "preached at Pluckley, in Kent, March 17, 1777, when two young women [by their own choice] did public penance in the church [c]." This lingered on so late, that aged persons still speak of it as a thing they can just remember. In 1789, a man and a woman, (their names and offence have not been forgotten,) did penance in the Church of the village where I am writing [d]. Each wore a sheet, and pronounced some words before the Minister.—Two years later, in an adjoining village, (Flitton,) a woman habited in white did penance in Church. (Her name and her offence are also remembered.) She stood before the Minister, (who was in the Desk,) and pronounced something after him. In one hand she held a book; in the other, a long white wand [e] surmounted by a bunch of white ribbon. The Church was very full, and every female in Church cried. My humble informant, (who was then sixteen years of age, and whose words I give,) can recall the circumstance completely. —What would be thought of such a scene if it were to take place *now?*

2. And yet, it is thought that *something* might be effected, almost anywhere, with a view to establishing a somewhat loftier standard of morality,—a truer estimate of what things ought to be held disgraceful in a Christian community; if there were but moderation and gentleness, as well as consistency and firmness, in him who made the attempt.

3. The plague-spot in our agricultural districts is, that so many of the younger women become Mothers before they are Wives: and further, that *until* then, Marriage is seldom thought of. It even seems to be considered no great disgrace that a

on some Sunday in service time, that others may be admonished to refrain their company?" Bp. Andrewes's *Articles*, 1619, (*Minor Works*, p. 117.) — Abp. Laud describes them as persons who "do persevere in the sentence of excommunication, not seeking to be absolved;" and inquires whether the Minister "hath admitted any such excommunicate person to the Communion or to the Church, without certificate of his absolution; and whether doth he, or any of your parish, familiarly frequent the company of any such excommunicate person?" (*Works*, v. p. 442.)

[c] *Works*, vol. v. p. 184.

[d] Houghton Conquest, in Bedfordshire.

[e] "The Churchwardens are, at the expense of your parish, to provide *a convenient large sheet* and *a white wand*, to be had and kept within your Church or vestry, to be used at such times as offenders are censured for their grievous and notorious crimes."—Abp. Laud's *Visitation Articles*, 1637. (*Works*, vol. v. p. 450.)

woman should have had one or more children before wedlock. These cases are, doubtless, often entitled to compassionate consideration. The couple are faithful to one another. The estimate of their conduct among persons of their own grade, is altogether different from that of a higher social rank. Their whole mode of life is unfavourable to the practice of virtue: and they have the poisonous example of their Parents, and kinsfolk, ever before their eyes; an unholy tradition, the demoralizing influence of which, it is difficult to over-estimate. And yet, it is impossible, for an instant, that we should acquiesce in an evil so monstrous. This sin of our rural districts, besides its many other evil consequences, saps the very foundation of domestic happiness, by degrading the Wife in the eyes of her Husband; and robbing her of her own self-respect, which is her sole possession.

4. Against this wide-spread iniquity, it would be well worth while to make a bold crusade. It would be the most loving service we could render to all, if we could but be so happy as to introduce among those of the other sex the same aspirations after personal sanctity which are the inheritance of a higher rank. We may not expect to be reapers in this field. We may but sow. The harvest however would be plenteous, (if our endeavours were blest,) and the increase would be permanent as well as progressive. But the problem is a difficult one, and calls for exceeding tact in the handling. Those who should assist us are well nigh powerless, because their consciences turn accusers. Even *to talk* on such a subject is scarcely practicable: for we cannot speak plainly without indelicacy; and to use euphemisms is idle. Every measure of harshness, again, is unspeakably uncongenial to him who deals it out; while words of ordinary kindness, not to say humanity, become a species of allowance of the offence..... This subject has been adverted to, chiefly in order to introduce a specimen of such acts of Discipline,—(unmistakable in their intention, yet not very severe in their character,)—as seem to be lawfully available, as well as within the reach of all. Thus, the practice is adopted, in certain places, of designating an unmarried Mother, when her Banns come to be published, not as "Spinster," but as "*Single Woman.*"—At the marriage of such as ought to have been married sooner, some have refused to allow the bells to be rung: or again to

"Church" such Mothers until *after* Divine Service[a].—These may seem trifles; but they will not seem so to those who know how tenacious the poor are of their accustomed privileges.—In registering the Baptism or the Burial of base-born children, it is well to *describe* them as 'base-born' in the Register.—And further, in districts where it is customary for six or eight girls to undertake the office of bearer, when an infant is to be carried to the grave, it may be thought desirable to intimate that, in the case of a base-born infant, one will not permit this mark of respect,—which ought to be reserved for the offspring of virtuous parents.—This is not *petty tyranny*, as it may appear to one unacquainted with the ways of the class; but a wholesome discipline. For first, we enhance the honour of those funerals which such marks of respect *are* seen to attend; and then, we cut off from six or eight unmarried girls the occasion for passing a Sunday afternoon exposed to the contamination of very evil influences,—(which is else inevitable,)—instead of coming to School and to Church.—What need to say that in the case of what we hoped was a virtuous marriage, we should mark it by some act of special favour? How much *substantial* kindnesses are felt by the labouring poor at such times, those who live among them best know. Even the uncostly honours of a marriage celebrated with some external tokens of consideration and regard, are prized highly: and in time, they might prove inducements to self-respect.—Something, at least, must be done to mark our unequivocal condemnation of the sin alluded to: and such indirect methods of conveying censure publicly, in our Pastoral capacity, may perhaps prove not altogether ineffectual. They will serve, at all events, to establish *a difference* between one kind of marriage and another: and to prove to a whole village that we are neither inattentive observers of the people's manners, nor at any loss as to how to characterise them.

5. The approach of notorious offenders to the LORD's Table, is occasionally a source of distress to a Shepherd of souls. What is certain, if he warns any against presenting themselves, he

[a] According to Grindal's, Andrewes' and Laud's Visitation Articles, the form of thanksgiving called 'Churching,' was not to be used for an unmarried woman; —unless she had first done penance, or had the license of the Ordinary.—Cosin's *Works*, v. p. 599. Andrewes's *Minor Works*, p. 133. Laud's *Works*, v. pp. 385, 403, 426, 442.

may reckon with certainty on their staying away. The only question is,—*When* shall he resort to so extreme a measure? Let it suffice to point out that between utter laxity in this behalf, and a too great readiness to repel, there is a mighty difference. There are few matters which call for the exercise of greater wisdom and discretion than that which is opened by the second and third of the Rubrics prefixed to the Communion Office.

6. As much as I care to say has been already said, so far as the Churchyard furnishes a field for the exercise of Discipline. (p. 364.) It seems to be quite the wrong place for efforts of this class. Indulgence must be strained to the utmost within that sacred enclosure. We *assume* that every one brought for Christian Burial has been baptized,—unless the contrary is certified to us by those who certainly know.

7. To what goes before, it may at least be confidently added, that if we have a sincere desire to see a somewhat higher standard of conduct established in our rural parishes, we shall at least be very punctual in reading the Commination Service on Ash-Wednesday; and strenuous in our endeavours to procure the attendance in Church of as large a congregation as possible. —And with these remarks, (they are intended to be merely suggestive,) I dismiss the subject of Discipline: cordially subscribing, at the same time, to the sentiment lately expressed by an eminent Ritualist, that by that term, *corrective* measures are not implied exclusively.

"*Punitive* Discipline," (remarks Mr. Freeman,)—"the exercise of Excommunication,—is not the Church's idea of 'Discipline'; but only a part, or side, and the merely negative side of it. Discipline, in the Church's sense,—that 'discipline of CHRIST' which the Clergy promise at their Ordination 'so to minister as the LORD hath commanded, and as this realm hath received the same,'—is primarily and properly the *positive* observance of all high and holy rule; including indeed, the correction and ejection of offenders, but only as a secondary and involved consequence, not the principal object. Nor has the exercise of punitive Discipline any sense or fitness, except where, and in proportion as, positive Discipline is in high and living exercise[a]."

[a] See *the Guardian* of Dec. 23, 1863, p. 1201.

8. To conclude.—Let one observation, generally applicable to all that goes before, be hazarded at the close of the present chapter,—which in a manner brings the entire discussion to an end,—(the few pages which follow being on the *Spirit* in which every function of the Pastoral Office is to be discharged:)—The work before us, after all, is not ours but the LORD's. We are for ever forgetting this. We are slow to believe that what we seem to do, *He* does: what we fail to accomplish, *He* suffers to remain incomplete. It is practically lost sight of that without Him we can do nothing; and that what we do is nothing, unless He does it for us. All our toil is vain without His blessing; and we lack His blessing, unless we implore it duly. Of no one truth am I more thoroughly convinced than this,—that all our striving has too much of self in it,—too little of GOD. We are too apt to contend with worldly weapons; whereas, one 'smooth stone from the brook' would effect our purpose better. Hence, the Sermon is so often powerless: and the visit so often unfruitful: and the costly sacrifice so seldom of any avail. There never yet was a Service effectually celebrated: there never yet was a plan for the better government of a Parish, which really prospered; unless it was begun, and continued, and ended in Him. We are slow to believe, (what I hold nevertheless to be most true,)—that a life of guilelessness, and humility, and reliance on GOD, and unwearied Prayer, is the best possible provision for the well-being of any flock. That Parish will enjoy the greatest prosperity, which is presided over by him whose daily life and conversation bear the nearest resemblance to the Evangelical pattern of the daily life and conversation of our SAVIOUR CHRIST. Let us then bend our eyes for a brief space in the blessed direction thus suggested,—*ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν*. We shall thus most becomingly bring the entire subject to a close.

CHAPTER XII.

THE PASTORAL SPIRIT.

Μάθετε ἀπ' ἐμοῦ.—Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν.

Ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ' ἑκουσίως· μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως· μηδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου· καὶ φανερωθέντος τοῦ Ἀρχιποίμενος, κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

THE chief thing of all still remains unsaid; for we have been hitherto silent concerning the condition of that moral agent whose pursuits and duties have been even minutely mapped out in the foregoing pages. With a profounder sense of self-condemnation than words can convey, I proceed in this concluding Chapter to discourse of the Pastoral Spirit; meaning thereby the spirit in which the oversight of the flock should be undertaken; the frame and the temper with which so great a responsibility should be conducted.

It was remarked by the great Philosopher of antiquity, that moral agents, (like archers,) should be shown the mark they have to aim at[a]. And whither shall we betake ourselves for *our* model, except to Him who is the type of *all* excellence,—the Pattern Man? To no inferior standard can we consent to resort[b]. For

[a] Καθαπερ τοξόται, σκοπὸν ἔχοντες, μᾶλλον ἂν τυγχάνοιμεν τοῦ δέοντος.—Ar. *Eth. Nic.* I. ii. 2.

[b] "Let us not fear to be presumptuous, even though we make His Ministry the pattern of our own. He is unworthy of the name of a Christian who adopts a humbler model."—Dr. Robert Scott (Master of Balliol)'s *Sermons*, p. 76.—It was not until after the ensuing pages were written that the writer became acquainted with Dr. Sumner (Bp. of Winchester)'s work on the *Ministerial Character of Christ*. It has been a great pleasure to be so confirmed in the general idea of the present Chapter,—which has not, however, been by any means anticipated by the pious labours of the last-named Prelate.

although His perfections are quite unapproachable, and His precepts altogether transcend our powers of obedience, yet has He Himself proposed the former for our imitation, (S. Matt. xi. 29.) while the latter are confessedly our surest guides. From *His* character and teaching we will draw, albeit with a feeble and uncertain hand, the ideal of what we ourselves ought to be; making much of the hints afforded by many of His divine sayings, as well as by some of His recorded actions.

I. And first, there is a remarkable saying of His concerning admission to the sacred Office, which deserves attention. We are accustomed (and rightly) to ascribe the validity of our Orders to the Apostolic origin of the gift transmitted to us. *But* for our Succession, in an unbroken line, from the very Apostles of CHRIST, all our talk of Holy Orders were a dream. But our LORD guides us to another aspect of the question when He says: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the Shepherd of the sheep..... *I* am the Door." (S. John x. 1, 2, 9.) His words show that however canonically valid our Orders may be, and whatever authority may attach to our teaching,—(for consider S. Matt. xxiii. 2, 3.)—yet, in GOD's sight, one necessary condition of Ordination, the essential feature in fact, is wanting, unless we exhibit in our lives a certain conformity to the Divine model; unless there has been a secret inward Commission derived from *Him*, as well as an outward Apostolic vocation. This special note of fitness our LORD here describes as "*entering in by*" *Himself*. We shall see what kind of model is set before us as we proceed.

II. Looking then for guidance to the highest source of all,—the oracular lips of our Divine LORD,—we find that he speaks of the Pastoral Office under two similitudes. He calls us 'Fishers,' and 'Shepherds.' This is done not incidentally, but on repeated occasions. That His Apostles should become 'fishers of men' was His distinct prophecy on their behalf: and when He took leave of them, His charge to the foremost of their body, (and in him, to all,) was "Feed My sheep."—These two figures are strikingly brought together in the last chapter of S. John's Gospel. The former seems to have found special favour in the

early ages of the Church: the second image has more successfully recommended itself to the heart of later Christendom. And no wonder; for to gather souls into the net of the Gospel, was obviously the work of those who were first called to the priesthood: to minister to as many as were so brought in, was clearly a subsequent undertaking. But at no period of the Church's history may either act be dispensed with: neither the act of him who winneth souls, nor of him who keepeth the souls which by GOD's grace have been already won.

1. We venture then to assume that *to win souls* is the first great object of Ministerial solicitude. The image under which this duty is set forth in Holy Scripture, (that, namely, of a fisherman,) is deeply suggestive: for it seems to imply occasional failures; watching, and weariness, and disappointment. (S. John xxi. 3.) There will be repeated trials, and therefore need of great perseverance: labour as well by night as by day, (S. Luke v. 5,) and therefore need of great endurance. It seems to be taught also that only when the net has been let down as GOD directs, the toil will be crowned with entire success. *Then* a promise is held out that the draught of fishes will be great indeed. (S. John xxi. 6.) Even so, however, it is not Man who achieves the triumph. In the words of the Disciple whom JESUS loved,—*'It is the LORD!'* (ver. 7.)

2. To expand the hints thus obtained, would be wearisome; and I will not attempt it. He who pursues the fisherman's calling, will tell us that he is sometimes content to angle for a single prize: and his spiritual counterpart will explain, that besides letting down his nets in Church and on Sunday for a draught, he pursues his more precious prey into solitary places, —resorting to every device which ingenuity can suggest, in order to win a single soul to the obedience of CHRIST.

3. But to tend (ποιμαίνειν) "the people of GOD's pasture," even as a Shepherd his sheep,—*this*, after all, is the sum of Ministerial duty. The whole tenor of Scriptural teaching; the prevailing image, (see *e. g.* Ezek. xxxiv.) under which "the chief Shepherd" (1 S. Pet. v. 4) has seen fit, from first (Gen. iv. 2.) to last (Rev. vii. 17.) to exhibit himself to the Church,— all tends to prove this. Indeed, so freely is it admitted,—the analogy, I mean, between Ministerial work and the Shepherd's

Office,—that the phraseology proper to the one has been deemed, by common consent, strictly applicable to the other also. We speak of "the Pastoral Office," and mean thereby nothing else but the Ministerial Calling: while, for thousands of years, it has seemed no metaphor at all to speak of people generally by the name of 'sheep.' (2 Sam. xxiv. 17. S. John xxi. 16, &c.) Consider S. Paul's farewell Charge to the Ephesian 'Elders:'—"Take heed unto yourselves, and to *all the flock* over the which the HOLY GHOST hath made you overseers, to *feed the Church* of GOD, which He hath purchased with His own blood." (Acts xx. 28.)

4. This then, though it is put in the second place, we venture to consider the chief thing which he who is entrusted with a cure of souls, has to do. I repeat, that the great object which a parish Priest should set before himself, is the fulfilment of his Divine Master's injunction, to 'feed His sheep.' Rather, the notion which he should form to himself of his calling, is, that he is *a Shepherd.* Let this great truth, (for a truth it is,) be fully realized, and I am persuaded that no man will be found to err very materially in the discharge of his sacred function. He will "be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to GOD's Word," because the health of the flock will depend upon it. "The good Shepherd giveth His life for the Sheep." (S. John x. 11.) What else are heretical teachers but "grievous wolves, not sparing the flock?" (Acts xx. 29.)—"Public and private monitions and exhortations, as well to the sick as to the whole," will follow as a matter of course. How again, unless he be "diligent in Prayers," can he expect that a blessing will attend his work? How, except by the "reading of the Holy Scriptures, and in such studies as help to the knowledge of the same," can he pretend to supply the flock with wholesome and sufficient food?

5. But, (what is more to the purpose,) this master-thought, so to call it, will be found not only to furnish a clue to what should be the character and extent of a man's ministrations, but also to supply a solution to most of the difficulties which are likely to present themselves in the practical management of a Parish. What is meant shall be unfolded somewhat in detail;

and it shall be shown, first, that we are thus furnished with *a guide*.

(*a*.) The question is settled at once, for example, whether there should be an Infant School: for CHRIST Himself says that His *lambs* must be *fed*. Catechetical instruction, and whatever belongs to the careful training of the young, must be provided as a matter of course. A full measure of public teaching, including a large amount of the elementary exposition of Holy Scripture; *this* also will inevitably recommend itself. Tamely to acquiesce in the attempt of a parishioner at any age to break away from the restraints of Religion and the Church's rules, will be quite impossible. It will be felt that even absence does not sever the sacred bond between a Shepherd of souls, and those whom GOD has committed to his care. His love and vigilance will pursue them wherever they move.

Will not the Pastoral image also supply the answer to a question which we sometimes hear very variously answered; namely, How many souls may one man pretend to take under his spiritual charge? A Shepherd of sheep, we are told, "calleth his own by name;" knows them, and is known by them in turn. Will it be pretended then that a Shepherd of souls can undertake the Pastoral care of thousands? Amid so many, how can he venture to say which are the broken, and which are the sick? How knows he but what one has been driven away, and another *lost?* (Ezek. xxxiv. 16.).....What again, with this image in view, shall be our verdict on the subject of absenteeism? A flock without a Shepherd! That were indeed a dreary spectacle. (S. Matth. ix. 36.) Nay, how *can* a flock be 'shepherded' if the Pastor be away? There are seasons, in England, when a Shepherd must pass the whole *night* with his sheep. In Palestine it is found to have been even a customary thing. (S. Luke ii. 8.) "Thus I was," (said Jacob to the man whose flocks he had fed for twenty years,)—"In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." (Gen. xxxi. 40.) Is not this enough to suggest that "the pestilence that walketh in darkness" challenges our vigilance no less than "the arrow that flieth by day"?

And while on this head, I cannot forbear to advert to the guidance and help which this image affords on the subject of

individual enterprise and zeal. Lest we should miss the *implied* teaching of His discourse in this respect, "the Good Shepherd" has embodied this part of the Pastoral Office in a distinct parable. "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing." (S. Luke xv. 4, 5.) It must be superfluous to enlarge on the image of love and anxiety, of zeal and perseverance, of kindness and joy, which He who came "to seek and to save that which was lost," (S. Luke xix. 10.) thus sets before us,—no doubt for our imitation; or to follow it out into its application to actual cases of ministerial experience.

And then, besides what should be done for the erring and the lost, how plain are our duties towards the faithful of the flock! The Good Shepherd "calleth His own sheep *by name*, and *leadeth them out*. And when He putteth forth His own sheep, *He goeth before them*, and the sheep *follow Him; for they know His voice*." (S. John x. 3, 4.) Is not every word of this parable, a homily?..... Of the same Good Shepherd, David declares:—"He maketh me to lie down in green pastures. He leadeth me beside the still waters." (Ps. xxiii. 2.) And of what kind should the Pastoral teaching be, which shall deserve to be deemed the counterpart of this? Must not the footsteps of the flock be guided day by day to the green places of the Gospel; the lips, persuaded to drink of the waters of Life freely? ..... A faithful man will consider how his pattern remains not ever stationary; but guides his sheep, (like Moses when he led the flock of Jethro to the back of the desert,) wherever the pasture is most attractive. And this too will set him on his guard against a dry system of teaching,—a plodding on for ever in a barren round of formalism,—without freshness or reality, almost without life..... I hesitate not to say that the *best* of teaching for a Clergyman is to be derived from a sojourn of a single spring among the shepherds of the Berkshire Downs. The present writer calls to mind how the tears rolled over the rough cheeks of such a one, (Thomas Welsh of West Ilsley,)—and all for what? Because he had lost a lamb.—Was it *his?* Of course not.—Would he have to pay for it? No, certainly.—

Would the loss of the creature get him into trouble? No.—Might he have prevented the catastrophe? Impossible.—It was hard to see then what it exactly was which made that great rough man weep. But weep he did: and it was *not at all* hard to see who was the better Shepherd of the two;—the man who was preparing to start for the cold dark downs, or the man who was longing to get home to his bright fireside: the man who wanted to be with his lambs, or the man who was impatient for his meal: the man who served Mr. Caudwell, or the man who served—GOD.

(*b.*) Apply, secondly, the Pastoral image to any of those phenomena which, however familiar they may be, nevertheless perplex a parish Priest; and take notice how clear a light it throws upon the question. Such a test will perhaps best show its value and importance. To instance the case of Dissenters. How ought they to be dealt with?—is one of the commonest of questions: and it is certainly one of the most difficult, in the details of its practical solution. But yet, as already hinted, one broad ray of light will be found to irradiate the problem, if it be but approached with that injunction of the chief Shepherd,—"Feed My sheep,"—kept prominently in view.

For, the relation which is established is almost an answer in itself. *All* within the limits of the Parish, *all* alike, are "the sheep of GOD's Hand." How then may any be neglected, whether because they are Dissenters, or on any other plea?..... There are, again, in most parishes, a few turbulent, disaffected, young persons; irreligious, and to all appearance, irreclaimable. They stay away from Church. From the restraints of Sunday teaching they emancipated themselves at a very early age. Our occasional overtures they reject with derision. What, I ask, is to be done with these? Shall the first become felons, and the second do the work of evil spirits, without many an effort made to bring back those erring footsteps to the fold? Our LORD's own words decide the question.

6. Further, the Pastoral image will also tend, (and this I hold to be a point of prime importance,) to impress a man with a right notion of the general relation in which he stands to his flock; and therefore of what should be his general method; his prevailing line of conduct. *He is a servant for* CHRIST's *sake.*

CHRIST is the chief Shepherd: we are inferior Shepherds: and the sheep are *His*,—not *ours*. ("Feed"—not *your*, but—"*My* sheep," He says.)[a] This then settles the question against what seems to be the *Romish* view of the Priestly Office. All domineering over the consciences of men: spiritual tyranny of whatever kind: all lording it over GOD'S heritage: the withholding from them the green pastures and the still waters of the Gospel, on the plea of Discipline and Reserve:—such things, and the like of them, must all be hateful in GOD'S sight. Every approximation to such conduct moreover must fall under the like condemnation. —Moreover, this distinction, (namely, that the sheep belong to CHRIST,) reminds us of our responsibility to the Chief Shepherd: while there is encouragement in the thought that since they are *His*, the undivided labour does not devolve on ourselves, but is shared by One who will "prevent us with His most gracious favour, and further us with His continual help."

7. And thus, how many misguided efforts will this master thought, as we have ventured to call it, preclude; how many wrong moves will it render impossible! Men are sometimes observed to assert Discipline, or *their notions* of Discipline rather, in parishes wholly unprepared to bear it; or they enforce some injudicious piece of ritualism; or they adopt Romish practices; and straightway the flock becomes scattered!

8. And then, there are those who, seeming to forget that GOD is a GOD of Order, and not of confusion, are known to give the right hand of fellowship to Dissenters, and to identify themselves with them!—The successor of a well-known Bedfordshire Incumbent, of views miscalled 'Evangelical,' states, that although the owner of the soil will have none but Church-people for his tenants, the late Rector had promoted the cause of Dissent so effectually, (by inviting Dissenting teachers to deliver Addresses in the Schoolroom, and by similar practices,) that on first coming to the Parish, he found himself in the position of a Shepherd with only a *nominal* flock.—This, however, may be regarded as an exceptional case. I wish that so much could be said of those many parishes where a general laxity has been

[a] "I never venture to say '*my*' or '*your* flock:' but '*the flock of* CHRIST;' which tends, I think, the more awfully to impress us with love and reverence to the supreme Pastor of the flock, for whose appearance we look. May He meet us in mercy!"—*Bp. Jolly to a friend*, July 1, 1836.

suffered to prevail, until the very idea of the Church, as a distinct and organized body,—governed by its own laws; *in* the World, but (like its Divine Author) not *of* it,—has become forgotten. It may not be overlooked that the very idea of Pastoral superintendence involves notions of Order and Discipline; of vigilant guardianship and wise guidance. He is only half a Shepherd who, "when he putteth forth his own sheep," is not seen to "go before them," while "the sheep follow him." (S. John x. 4.) The Pastoral staff is the ensign of the highest *authority*.

9. Lastly, how fatal to the claims of the Dissenting teacher this image must prove, is obvious. Where the flock of CHRIST are already faithfully tended, what excuse has he for his unlawful ministrations? Surely he comes to scatter, not to feed the flock! *Who* sees not that when the Apostle bids us mark "them that cause divisions," and "avoid them," he is pointing his finger at *him?*

10. But perhaps the chief practical inference from our LORD'S Charge to Simon Peter, is, that He supplies us here with a test of our Love and Devotion to His service. "Lovest thou Me?" Then—"Feed My sheep." He prescribes no other course. He will have nothing else of us. He hints at no other thing. *This* is to be the test. How prone are we to substitute some taste of our own in the place of a Shepherd's service! Controversy,—Politics,—secular Learning,—the platform,—the pageant,—Antiquarian lore,—Physical Science,—Architecture,—Painting,—Music,—excessive Ritualism:—by no ingenuity can these things be tortured into a shepherding of souls. They may prove zeal for GOD'S service, or indicate aptitude for Divine things; they may spring out of Love. But they are not the test of Love which CHRIST Himself proposes. "Lovest thou Me?" Then,—"Feed My lambs,"—"My sheep." He requires *this*, and no other thing of us.

III. I have hitherto sought to establish, in outline, the nature of the Ministerial Office; and have endeavoured to elicit this from the Divine hint that the relation is essentially *Pastoral* in its character. Let us now advance a step. We have to contemplate our Divine model, and to consider what manner of Man He was.

1. In a certain famous place, He describes Himself in express

words, as "meek and lowly in heart." (S. Matth. xi. 29.)—When the Twelve disputed which of themselves seemed to have the pre-eminence,—"He that is greatest among you," (said their Divine Master,) "let him be as the younger; and he that is chief, as he that doth serve. For . . . . I am among you as he that serveth." (S. Luke xxxii. 25, 26, 27.) "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." (S. Matth. xx. 28.) And so, "after He had washed their feet,"—"I have given you an example," (He said,) "that ye should do as I have done to you." (S. John xiii. 12, 15.) This was He who, in the Apocalypse, declared of Himself,—"Behold, I stand at the door and knock.' (Rev. iii. 20.)—How shall superciliousness, or pride, or exclusiveness,—the love of pomp, and parade, and worldly splendour, and the like,—consist with the imitation of such a model as this?

2. Again.—"Ye are not of the world," "even as I am not of the world." (S. John xv. 19 and xvii. 14.)—To be in it, but not of it: to cultivate higher aims, and to set one's heart upon a reward essentially different from any which the world has to offer: to refuse to conform oneself to its example, or to be ruled by its maxims: such is the teaching of the Spirit, especially to every Minister of CHRIST. Was there ever an age when the Clergy more needed a caution against secularity than the present? We are tempted not only to assimilate ourselves to the manners, but also to adopt the studies of the world; and this is to betray our Master's cause, as well as to forfeit some of our own most precious privileges.

3. While on this head, we may well recall the Charge with which our SAVIOUR sent forth the Twelve; especially that command of His that they should make no pecuniary provision for their journey. (S. Matth. x. 9.)—That He would have His Church at this day re-established in that, its first status, no one will be found to maintain: but *who* shall dare to doubt that the same disregard of money which He once recommended, He still enjoins on all whom He sends forth to spread the Gospel of His Kingdom? The expressions by which men have learned to designate a cure of souls, ('Preferment'—'Benefice'—'a Living,') lead to the suspicion that the spirit of our LORD's command has

been lost sight of; and that we are but too familiar with the temporal aspect of our sacred Calling.—Inevitable in some degree, and to a certain extent excusable when the altered aspect of society and the actual relations of the Church to the State are considered, this should yet be a subject of concern to us all; of grave anxiety rather, if we detect in ourselves solicitude for riches, station, honours; or are conscious of the least touch of jealousy at witnessing the advancement of other men to ecclesiastical rank or office. May not the very conversation about such things easily become a snare?

4. It is well to consider what indifference to most of the objects which men crave after as their chief good, is evinced by certain of our LORD'S acts and sayings. His rejection of worldly honours, occurs to the memory at once. (S. John vi. 15.) But think of the many occasions when He spurned the very necessaries of life. Thus, when His disciples "had forgotten to take bread, neither had they with them more than one loaf," (S. Mark viii. 14.) we do not find Him rebuking them for the omission. He rebuked them only for supposing that His words could have reference to such a miserable subject. His charge to them was to carry neither scrip, nor bread. (vi. 8.) His common auditory He warned against labouring for perishable food. (S. John vi. 27.) How hardly He Himself fared, sufficiently appears from the fact that His bodily necessities were ministered to by a few pious women who waited upon Him: that He hungered, and found not: (S. Matth. xxi. 18, 19.) thirsted, and was not given to drink. (S. John iv. 7.) He declared that "the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." (S. Matth. viii. 20.)

Shall we simply put these things from us, as sublimities with which we have nothing to do? At our peril, as it seems, shall we so act. Are not these records rather like some of His own precepts, in the strictness of their naked letter, impracticable; (S. Luke xiv. 26, 27. S. Matth. xxiii. 8, 9, 10.) yet, in their spirit and intention, intended to be the very guide of our life? Surely they are a perpetual rebuke to luxury and extravagance; to selfish indulgence, and sloth, and sensual pleasure: to excess of whatever kind.

5. "I have meat to eat that ye know not of," said our LORD

on one memorable occasion, in reply to the entreaty of His Disciples that He would partake of the food which they had been into the city of Samaria to buy. "My meat is to do the will of Him that sent Me, and to finish His work." (S. John iv. 32, 34.) They were the words of One who sitting faint and weary by Samaria's well, beheld the spiritual fields "white already to harvest." The firstfruits had just been gathered in; the harvest was soon to follow: and the spiritual joy which filled the Redeemer's human soul on the occasion proved His abundant meat and drink.

It is impossible to miss the teaching of such a declaration; almost a waste of words to apply it. How does it set before us the image of One whose spiritual longings are stronger than His bodily necessities; and who finds in the satisfaction of those, a delight which enables Him to disregard the importunity of these! . . . . . So, when our LORD, on a certain occasion, had departed by ship into a desert place apart, (in order to partake of food and enjoy rest, as appears from S. Mark vi. 31,) and the people followed Him on foot out of the cities,—He, on disembarking from the vessel, instead of testifying displeasure at the sight of "a great multitude", "was moved with compassion toward them, and healed their sick." (S. Matth. xiv. 13, 14.) . . . . . To do the will of Him that sent him, and to finish His work,—should, in like manner, be the sustentation as well as the joy of every one who bears a commission in CHRIST'S service.

6. And he who reads the Gospel with attention will note with wonder the indications it sometimes contains of the extent of our LORD'S ministerial labours,—so far exceeding the ordinary measure of a man. Thus, on a certain occasion,—the crowd without being so eager for His presence as to prevent Him from taking necessary food with His Disciples,—His family came forth to rescue Him from labours which exceeded His supposed powers. They even thought Him beside Himself, and went out (S. Mark says) 'to lay hold on Him.' On the same occasion, faint and weary as He must have been, our LORD healed the Demoniac blind and dumb; and held the wondrous discourse with the Scribes and Pharisees, (who had come down from Jerusalem for the express purpose of entangling Him in His

talk,)—wherein He refuted their blasphemous accusation that it was by Beelzebub that He cast out devils. His Mother and His "brethren" in the meantime were unable to speak with Him, from the pressure of the crowd. But a Pharisee found means to persuade Him to come and eat bread at his house,—in what spirit, appears from His cavils at our LORD's neglect of the customary ablutions. What should have been a season of refreshment, was thus converted into an occasion of grief and weariness; for the discourse contained in S. Luke xi. 39 to 54, followed. Leaving His inhospitable entertainer, our SAVIOUR renewed His address to the multitudes,—as recorded in S. Luke xii. He appears to have moved with them in the direction of the shore of the lake. Here, He was compelled to enter a boat, so vast was His auditory; and from that boat He delivered the cluster of Parables found in S. Matth. xiii. Having dismissed the multitude, and returned to the house, our SAVIOUR expounded to the disciples privately what he had delivered darkly in public. But the crowd was so great, and doubtless so importunate, that it became necessary at last to cross the lake. Well may the Son of Man have fallen asleep for very weariness! The storm, and the stilling thereof, followed; and this again was followed by the miraculous cure of the demoniacs in the country of the Gadarenes: whereupon our LORD retraced His way to Capernaum. . . . . Shall not such a history of the events of a single day in the Ministry of our Divine Example stimulate us to greater strenuousness; and remind us that the standard which we commonly propose to ourselves is indeed miserably low?

7. Now, our SAVIOUR's treatment of the woman of Samaria, (above alluded to,) in one important respect resembled His dealings with Nicodemus and with the man born blind. A long discourse was held, in each instance, with *an individual.* This circumstance grows into grandeur and importance when it is considered how brief the Gospel narrative is, on the one hand; how vast the work which the Redeemer came to do, on the other. Add, the narrow limits of our LORD's Ministry; and we shall be filled with astonishment at the spectacle of the Good Shepherd thus going in pursuit of *one* sheep, until He find it..... What so obvious as the encouragement thus given to endeavours made in private with individuals? It may seem a waste of

time and of labour thus to spend oneself. Expositions of Scripture may be thought to deserve that they should be listened to by many; exhortations, that they should be addressed to the whole assembly of the faithful. But our LORD's example is unmistakable. With the World before Him to redeem, He could bestow a whole day on two disciples (S. John i. 40); a night on Zacchæus; the evenings of a week on a family at Bethany. Nicodemus may enjoy an evening with Him alone; and the woman of Samaria may be blessed with His private converse as long as she will.

8. This last case, (like that of Mary Magdalene,) while it proves that those whom the world is apt to look upon as hopeless characters, are yet by no means beyond hope, affords also a direct sanction to those endeavours which have for their object "to seek and to save that which was lost." (S. Luke xix. 10.) More shall not be said on this difficult subject; but it would argue blindness to pass the subject by, without a word. Quite certain is it that our LORD teaches us to regard such fallen ones as by no means beyond the reach of His grace, or incapable of repentance unto life. It may further be suggested that He who sat weary and athirst beside Samaria's well, has left us a pattern, in the discourse which He then delivered, of what should be the method and the manner of His servants, on such occasions, for evermore.

9. Nor can we dismiss the train of thought thus opened up without further remarking that we have evidence that our SAVIOUR's *manner*, (as might well be expected!) is found to have been full of attractive sweetness. It was after His invitation, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," (S. Matth. xi. 28.)—that "behold, a woman in the city, which was a sinner" followed Him into the Pharisee's house; "washed His feet with her tears, and wiped them with the hairs of her head." (S. Luke vii. 36–38.)—On His ravishing address, the people "hung" delighted[a].—The rude soldiery who had been sent to apprehend Him, testified that "never man spake like" Him. (S. John vii. 46.) So truly had David prophesied long before,—"Full of grace are Thy lips!" (Ps. xlv. 2.)..... Is it not to be feared that many a timid

[a] S. Luke xix. 48: ἐξεκρέματο. Also S. Mark xii. 37.

parishioner has been deterred from addressing his clergyman by unfortunate harshness of manner, or by unbecoming levity; by ill-timed severity, or by repulsiveness of bearing, on the part of God's Servant?

Our Divine Example, on the contrary, habitually submitted Himself to intercourse, not only with the humblest, but also with the meanest and most degraded,—(the very refuse of society, as men speak,)—publicans and sinners. Towards the grossest offenders, how unspeakably considerate and merciful was He! (S. John viii. 2–11.) ..... From all such aspects of His blessed example, shall we not seek to derive instruction and guidance? Let the perfection of His human nature be considered, to which the very proximity of impurity and sin must have been anguish, and we shall find it impossible to "consider Him who endured such contradiction of sinners," (Heb. xii. 3,) without admiration and wonder, not unmingled with awe unspeakable.

10. It was expressly declared by Himself to be a note that Messiah had come in the flesh, that "*the poor* had the Gospel preached to them." (S. Matth. xi. 5.) Accordingly, He Himself preached the Gospel *to the poor*. (S. Luke vi. 20.)..... No man may think he has trodden in the footsteps of his Lord, who has not sought to deliver the Gospel message to Christ's little ones, in simplicity and in love. And certainly the simplicity of His teaching is altogether extraordinary,—especially when its unfathomable depth is considered. Easy enough is it to speak to the understandings of the simple, if one may but be exceedingly shallow: but our Lord so shaped His Discourses,—with such wondrous art fashioned the language which has ever since exercised the profoundest understandings of mankind,—that "*the common people*" are expressly recorded to have "heard Him gladly." (S. Mark xii. 37.)

11. He reminds us further of the duty of recognising what is good in each individual; and of submitting to the infirmity of each one's nature. Nicodemus in his timidity,—Simon, in his rashness: Thomas, in his despondency,—Philip, in his slowness of spiritual apprehension: Nathanael, in his modest reserve,—Zacchæus, in his curiosity: Martha, in her carefulness,—no less than Mary in her devotion:—His Divine Love could make

allowances for each, and receive all. He took all at their best,—not over-curiously inquiring. And so, Nicodemus waxed bold, (S. John xix. 39, 40.), and Simon humble (1 S. Pet. v. 5.); Thomas and Nathanael become confessors (S. John xx. 28 : i. 49.); while Zacchæus grew into a man worthy of being himself inspected. (S. Luke xix. 8.) ..... Our Divine Example ever accommodated Himself to the slender attainments of those who came in His way. The Nobleman approached with a faith very unlike the Centurion's (S. John iv. 47–9.) : the Scribe was "not far from," yet certainly he was still outside of, the Kingdom of GOD. (S. Mark xii. 34.) The woman with the bloody issue hardly knew what she did when she touched the hem of his garment : the dying malefactor turned to Him with only the beginnings of a new faith, springing out of the corrupt stock of a life of outrage and violence, and dared to anticipate nothing better for himself than that he might be "remembered" at a far distant day, when MESSIAH should return to take His Kingdom. (S. Luke xxiii. 42.) ..... In no instance did our Divine LORD break the bruised reed, or quench the smoking flax. (Is. xlii. 3.) Consider what was implied by the request of S. James and S. John; (S. Mark x. 37.) and again by that of Simon Peter (S. Matth. xix. 27, 28.) ; and yet, take notice of the sorrowful sweetness with which the former suit was entertained rather than rejected,—the words of comfort and encouragement, rather than of reproof, with which the latter inquiry was met. ..... From such instances, it is thought that we may derive valuable guidance. The *least* inclination to serve GOD,—to confess CHRIST,—is something to be hailed with thankfulness; encouraged, protected, cherished, rejoiced over. Our SAVIOUR is observed on some occasions to have mercifully fanned the sparks of it when there was no likelihood, or scarcely any likelihood, (Acts iii. 13.) that a flame would follow. (S. John xix. 11.)

And then, how successful was He in discovering Goodness in men and in women! Simon and Andrew,—the sons of Zebedee,—Philip and Nathanael,—all these did not become Saints because they were made Apostles. On the contrary. Their LORD and ours called them to be Apostles, because they were Saints! What I rather am bent on calling attention to, however, is the singular aptitude which our Blessed LORD exhibited, doubtless

for our imitation, in discovering good *whererer* it existed ; as well as the many quarters in which He found it. In fact, the holy light of human goodness irradiates every page of the Gospel, until we half forget that we are reading of a period when the iniquity of the Hebrew race was now full. Zacharias and Elizabeth,—Mary and Joseph,—Simeon and Anna,—eleven of the Apostles,—Nicodemus and he of Arimathæa,—the Centurion of Capernaum and the Syrophœnician woman,—Martha, and Mary, and Lazarus,—the pious women who ministered to His temporal wants,—the munificent widow and Zacchæus :—what Saints were all these ! And then, those many who were rescued as brands from the burning,—Magdalene, and the malefactor, and the rest :—*who* feels not that in our SAVIOUR'S presence there must also have been a power of eliciting goodness,—a strong attraction as well as a quickening efficacy,—which contrasts strangely with that gloomy religionism which nowhere can find anything but hideous deformity, and everywhere suspects the existence of hypocrisy and vileness ?

12. Very striking, again, is that statement that "He spake the word unto them—*as they were able to bear it.*" (S. Mark iv. 33.) "I have yet many things to say unto you," (was His declaration to His Apostles shortly before He suffered,) "but *ye cannot bear them now.*" (S. John xvi. 12.)—Very different was His method when discoursing to the multitude, from that which He adopted while addressing the inner circle of His Disciples.—I gather from all this, *not* that any sanction is given to the doctrine of Reserve, (in the objectionable sense of that term :) but rather that the Ambassador for CHRIST is ever to adapt himself to his auditory. He is not to cast his "pearls before swine ;" (S. Matth. vii. 6.) nor to "put new wine into old bottles ;" (ix. 17.) but to give to each as he is "able to receive" it. (xix. 12.) "Comfortable words" are in store for those sinners "who truly turn to Him :" (xi. 28–30.) stern reproaches, for the hardened and impenitent. (xxiii. 13–33.) To the matured Saint, His voice was "as the sound of many waters :" (Rev. i. 15.) to the little child, He so spake that the other was persuaded the voice *must* be aged Eli's. (1 Sam. iii. 4–10.)

13. And *that* incidental declaration of His, descriptive of the method of "a Scribe which is instructed into the Kingdom of

Heaven,"—namely, that he is one who "bringeth forth out of his treasure *things new* and old," (S. Matth. xiii. 52,)—reads us a lesson. Is it not a significant hint that no manner of Learning may be overlooked by the Christian teacher? The profane wisdom of the old World may not be disregarded by him; still less may he neglect any part of that Treasury of sacred Truth which was the property of GOD's ancient people.—In like manner, in recommending the Doctrines of the Gospel to the flock of CHRIST, he will show that he is not unmindful of the progress of the World's knowledge; or unacquainted with the results, (such as they are,—and, in their relation to Divinity, they are wondrous paltry,) of modern discovery.

14. From a careful examination of some actual specimens of our LORD's recorded teaching, its progressive character becomes strikingly apparent. I do not only mean that He led men on, at different times, to higher and yet higher views of Truth; but that His discourses generally bear marks of the same inherent method,—beginning with the obvious and easy, and going on to the obscure and difficult. He rises gradually from what is understood and admitted, to what is above reason. The sayings in S. John v. (ver. 17–47) are of this nature: but the most remarkable instance which suggests itself is His discourse in the Synagogue of Capernaum, contained in ch. vi. of the same Gospel,—ver. 26–71..... Even when our LORD did not go on to declare His higher meaning, that loftier intention is found by the common consent of the Church to exist,—as in certain of His Parables, which may have seemed when they were first spoken to serve only an ordinary ethical purpose.

15. The extent to which our Divine Example availed Himself of the phenomena of Nature in His discourses; how habitually He referred to His *works*, in order to illustrate His *words;* has been often pointed out. His Parables are familiar examples of this. The blowing of the wind, the lilies of the field, the ravens, the signs of Spring, the aspect of the heavens, the germination of seeds,—(but it would be endless to enumerate,)—*all* the natural world supplied Him with materials for His ordinary teaching. The incidents which were passing around Him, (S. John iv. 35: vii. 37–9.)—the events of the day, (S. Luke xiii. 2–5.)—the sights with which His hearers were familiar, (S. John iv. 10, 13,

14. S. Matth. iv. 19: xxiii. 27.)—all are employed in turn. He availed Himself of local circumstances more frequently perhaps than is ordinarily suspected, in order to give point to what He publicly delivered.—How must it have imparted meaning to the Discourse contained in S. John xv, that it was delivered by our Lord near, perhaps beneath, the great golden Vine which adorned the Temple!..... Are we all as mindful of His example in this respect as we ought to be? What is certain, a judicious use of natural imagery is of prime value, and an unspeakable help in the illustration of Sacred Truth.—A forest tree undermined by the secret influence of a brook, which has caused that the stones against which its roots propped themselves, should one by one become dislodged; and that the very earth which held those stones together, should at last be quite wasted away: such a tree, blown down at last by one strong gust of wind,—is something more than *an illustration* of how the downfall of many a human soul is brought to pass. The analogy becomes an argument,—as convincing, as the sight on which it is based is familiar.

16. Lastly,—calling to mind the language in which our Saviour alluded to His own Ministry, we cannot fail to be struck with the many references He makes to its *completeness*. To "finish" the work which the Father had given Him to do, was the desire of His soul (S. John iv. 34.); and ere His human life was ended, He was able to declare that He *had* finished it. (xvii. 4.) "It is finished," (xix. 30,) was in fact His expiring cry. Now, this attribute of completeness which He claimed for the whole of His work, belonged doubtless to every part of it. A more precious pattern we can hardly set before ourselves: so ready as we are to begin, so liable to discontinue; so prone to undertake, so apt to fulfil imperfectly. *What* ministerial life has not proved a succession of such incomplete endeavours? And is it not to be feared that when we are called upon to give an account of our stewardship, we shall have to acknowledge an unfinished work? God help us!

And yet, we are not to overlook the fact that our Lord's Ministry was by no means without *discouragements*, as men speak. Mighty multitudes followed Him at first, (S. Matth. iv. 25.), but the falling away of many of His Disciples, their walking no more

with Him, is expressly declared to date from our LORD's Discourse in the Synagogue of Capernaum. There is hardly a more mournful passage in the Gospel than that in which the beloved Disciple reviews the slender (apparent) result of our SAVIOUR's Ministry, and contrasts it with the mighty evidences whereby it had been confirmed and established. (S. John xii. 37–43.)

Thus much for the manner of our LORD's teaching.—His personal human characteristics were all perfections; as His forgivingness of injuries, His compassion, His love, His bearing with treachery, malice, persecution, desertion, neglect, ingratitude, denial, and betrayal. Shall *all* be lost upon us? Can we learn *no* lesson here? We certainly *do* learn no lesson if we go through life resenting slights; and retaliating injuries; and magnifying the bad requital which our best endeavours have met with; and secretly cherishing ambitious hopes or selfish desires..... What was our LORD's tenderness towards little children, the course of the Evangelical narrative sufficiently shows. "He took them up in His arms, put His hands upon them, and blessed them." (S. Mark x. 16.)—In that He "went about doing good," (Acts x. 38.) He was a pattern to all alike. It will be more to our present purpose that we should continue to fix our attention on those graces which seem more peculiarly characteristic of the Pastoral calling.

17. And beyond all things, our SAVIOUR's condescension to the use of Prayer, strikes us with wonder, and comes before us as a reproach. It is related of Him, that "when He had sent the multitudes away, He went up into a mountain apart to pray." (S. Matth. xiv. 23.) On a certain occasion, "rising up a great while before day, He went out, and departed into a solitary place, and there prayed." (S. Mark i. 35.) On another, "He went out into a mountain to pray, and continued *all night in prayer* to GOD." (S. Luke vi. 12.) Such prolonged acts of devotion are above and beyond us. "We cannot attain unto" His measure. Yet may we not put our LORD's example aside, as something which concerns us not. The act of Prayer last alluded to especially invites our notice as having preceded a great ministerial act, namely, the call of the Twelve. But all our SAVIOUR's communings with His FATHER in Heaven were pattern acts, and should be ever reverently kept in mind. The practical inference

which we gather from this part of His Divine example is our own absolute need of Prayer,—without which, it is feared that the most active and zealous ministrations may prove a failure; and further, that our petitions should be frequent, and earnest, and submissive; and that Prayer should precede all our undertakings; and that it should be solitary; and above all that the especial season for it is the early morning[a].

Lastly, if Prayer so easily prove a weariness to us, should we not bethink ourselves of our Divine Head's example, and pray that He would give us the very gift of Prayer?

18. And then, if he who has the oversight of the flock would know in what esteem he ought to hold the Bible, let him learn *this* also at the lips of his LORD. On every occasion, we behold Him referring to the O. T. Canon, as to a work of irrefragable authority,—something which "cannot be broken." (S. John x. 35.) With three sentences from the book of Deuteronomy, He beat back the Tempter: proving it thereby to be the "sharp two-edged sword" which proceedeth out of His mouth: (Rev. i. 16.) "the sword of the SPIRIT, which is the Word of GOD." (Ephes. vi. 17.) From Isaiah, He preached "the acceptable year of the LORD." (S. Luke iv. 17–19.) In the Psalms, He found countless testimonies to His Ministry. Genesis and Exodus, He quoted "for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. iii. 16.) Moses, the Prophets, the Psalms,—He cited emphatically and repeatedly as witnessing to Himself. (See above, p. 53, note [c].) From the historical books, He illustrated His discourses. He appealed to the cixth Psalm, even in addressing His Father in Heaven (S. John xvii. 12.): with texts from the xxiind and xxxist He expired upon the Cross. How often do His sayings imply, or explicitly declare, that Scripture is fitly designated by that august title which He Himself bore,—"The Word of GOD!" (S. Mark vii. 13: iv. 14. S. Luke iv. 4: viii. 11. S. John x. 35.)..... Now, I boldly assert, that he who, affecting to desire to tread in CHRIST'S footsteps, yet presumes to cast a slur on that Book which his Divine Master so emphatically canonized,—dishonours his Master; even while

[a] The reader's attention is earnestly invited to a memorable discourse which will be found in the Rev. C. P. Eden's *Sermons*, p. 1–36, — a volume which deserves to be far better known.

he imperils other men's Salvation and his own. He cannot speak proudly and contemptuously of the Bible, and yet be innocent. He is plainly condemned if he ventures to insinuate doubts as to the Divine authorship of any of its parts. *That* foul invention of these last days, "that the Word of GOD is *in* the Bible, but that all the Bible is not the Word of GOD,"—will be inevitably found, in the end, to result in a denial of the Incarnation of the Eternal SON. There never was a time perhaps when greater pretensions were put forth to an enlightened appreciation of Scripture, than now; never a time when the true character of the Book of Life was more generally misrepresented or mistaken. Its Divine Nature is altogether overlooked. It is discoursed of in a manner discreditable alike to erudition and to scholarship. In an age which vaunts its material 'progress,' there has been in the entire department of Sacred learning, with a few bright exceptions, the most conspicuous and persistent retrogression.

19. Then further,—The terrible denunciations which our SAVIOUR pronounced against the Scribes and Pharisees remind us of the duty of treating Sin without compromise. And this is a warning which seems especially needed in this smooth age, when high social qualities, great abilities, and an attractive style of writing are accounted sufficient to gloss over heartless infidelity even in the Teacher of Religion. It is the favourite device of a certain school to represent S. John, (who is conspicuously the Apostle of *Dogma*,) simply as the Apostle of *Love;* and so to divert attention from those many stern doctrinal statements, which are the special characteristic of his writings, and to which he owes the title of ὁ θεολόγος, "the Divine." Our LORD'S tender compassion, in like manner, is so misrepresented as to conceal the terrible strictness of His Law, the uncompromising severity of a vast number of His sayings..... But how, it may be asked, can His example in this respect be turned to account? How shall we, unarmed with authority like His, and destitute of any of His perfections, presume to wield such weapons?—For all answer, I content myself with remarking that we may, at all events, refuse to fall in with the easy indifferentism, and spurious liberality of the age; may resolve, time and place and occasion serving, to bear fearless witness to what we *know* to be the Truth. We shall not necessarily be uncharitable, because we

are "very jealous for the LORD GOD of hosts." And if we are called by some hard names in consequence, let us remember that we are taught to expect no less. (S. Matth. x. 24, 25.) The praise of men may be bought at too dear a rate. Nay, a 'woe' is connected with *universal* approbation. (S. Luke vi. 26.) Only let us be on our guard against a contentious spirit. Vehemence in denouncing error may sometimes be thought to look more like an appetite for notoriety, than a laudable zeal for GOD'S Glory. It is a blessed thing, truly, to be persecuted for righteousness' sake; (S. Matth. v. 10.) but we may not incur persecution needlessly. "When they persecute you in this city, flee ye into another," is the Divine precept (S. Matth. x. 23): and He who spake it acted upon it Himself. (S. Matth. xii. 14, 15. S. Luke iv. 28–31. S. John viii. 59: x. 39, 40.) Once, He "conveyed Himself away, a multitude being in that place." (S. John v. 13.)..... Peaceableness is certainly a prime note of the Religion of CHRIST.

20. Not without hesitation, in fact, may we speak of certain features in the Ministerial character of CHRIST; for we are not to forget that we are discoursing of 'the Ancient of Days,' the Anointed JEHOVAH,—to many of whose actions must attach a mysterious and peculiar significance, which renders them not only unapproachable but inimitable by ourselves. And yet I cannot think that the many evidences of strenuousness and zeal,—of fiery earnestness in doing the work which was given Him to do,—are to be overlooked, when we propose to ourselves our SAVIOUR as our great model. The image of "the poor helpless man," the homeless wanderer, the meek and lowly sustainer of blows and coarsest insults,—is too exclusively with us, if it eclipses the image of One who, armed with a scourge, commenced and closed His Ministry by clearing the Temple of its profane occupants; overthrew the tables of the money-changers, and the seats of them that sold doves; and drove all out of the Temple, with the sheep and the oxen. Well may the Disciples have remembered how it was written, "The zeal of Thine House *hath eaten me up*[a]!" ..... All I would humbly venture to infer from such an example, is, that it seems to contain a rebuke, a plain condemnation rather, of those persons who exhibit such

[a] S. John ii. 14–17, and S. Matth. xxi. 12, 13.

wondrous hesitation as to every step they take in the service of God, that it would really seem as if they had discovered that *Caution,* and *Timidity,* and a course of *Inaction,* were the grand characteristics of the Christian life: whereas it is impossible to read the Bible and not to infer, on the contrary, that Zeal, and Boldness, and Activity,—a generous Forwardness to do and to suffer in our Master's service,—that gallant ventures of Faith,—are rather what God approves. Abraham, obedient to the call; and Jacob, impatient for the Blessing: Moses slaying the Egyptian; and Joshua unwearied in fighting the battles of the Lord: David, running to encounter the Philistine; and Elijah, remonstrating singly with apostate Israel: S. John, impatient to call down fire from Heaven; and S. Peter descending the ship's side, pressing into the palace, smiting with the sword:—in all these, I behold faint resemblances of *Him* who seemed "beside Himself" for zeal; whose eager walking up to Jerusalem to suffer, amazed His Disciples (S. Mark x. 32): and whose consuming zeal caused Him to come suddenly to His Temple (Mal. iii. 1.) with uplifted and avenging arm,—in the manner described already. The Holy Ghost bears express record that lukewarmness is the very note of the Angel of a fallen Church. (Rev. iii. 14–16. See the heading of Rev. ii.) And what if the end of all this should be a large measure of the world's enmity? We have been taught to anticipate for ourselves no less. "If the world hate you, *ye know that it hated Me before it hated you.*" (S. John xv. 18.) In *that* thought, the soul is instructed to find its sufficient consolation.

21. For is it not, after all, the fear of *men;* the dread of making oneself unpopular or uncomfortable; a reluctance to stand ill with certain persons whom one either fears, loves, admires, or expects something from;—is it not worldly policy, in short, which often lies at the root of what we expect shall pass with the world for "Prudence"?..... We must look *away* from Christ when we would find *warnings* in the Gospel. We know that *He* at least taught the way of God in truth, neither cared for any man; for "He regarded not the person of men." (S. Matth. xxii. 16.) *Pilate* stands out for ever as the type of the vacillating, irresolute, worldly, temporizing character. O most terrible retribution of spirit.

ignominy! To be handed down to all the unborn ages, to be remembered by every little Christian child, as the miserable man who surrendered the SAVIOUR of the World to His enemies! as the man who found "no fault in Him at all," (S. John xviii. 38: xix. 6.)—and yet, in his official capacity, was afraid to *say* so!

Only let us beware of imputing unworthy motives to others: of suspecting any one except ourselves. There is a constitutional reserve in some quarters, where there exists also the highest integrity. "Judge not, that ye be not judged."

22. It should be ever borne in mind, on the other hand, that our LORD's own precept,—"Be ye wise as serpents, and harmless as doves," (S. Matth. x. 16.) is a counsel of prudence which may not be lost sight of by as many as are called upon to encounter the world and its ways. There must be no *unnecessary* offence given. The least possible measure of pain must be inflicted, whether we have to deal with individuals, or with societies. "If thy brother shall trespass against thee, *go and tell him his fault between thee and him alone*," (S. Matth. xviii. 15.)—is a precept as full of tenderness as of wisdom. All occasions of offence must, on the contrary, be studiously avoided,—all grounds of hostility cut off,—if we would serve our Master effectually, and do Him the utmost possible amount of service. Our LORD's own example is our full warrant for such remarks. He parried a hostile inquiry by asking in return a question which had the effect of silencing His enemies. (S. Mark xi. 29.) He submitted to an unjust demand, (or rather, one which He might have rightfully disputed,) only for quietness' sake: "lest" (as He said) we "should offend them." (S. Matth. xvii. 27.) He who came to recast the world's Religion condescended to the shadows of the Jewish Law,—and this, from the cradle (S. Luke ii. 21.) to the grave (S. John xix. 31.) He submitted to the Baptism of John that He might "fulfil all righteousness." (S. Matth. iii. 15.)—He set a striking example of conformity, in His observance of the Feast of Dedication, which was of purely human origin. (S. John x. 22–3.)—He conformed to all the peculiarities of His adopted people,—whether in respect of their Synagogue practice, or their Passover celebration.—Nay, He has bequeathed to us as a general maxim, that we should "render unto Cæsar the things

which be Cæsar's, and to GOD the things which be GOD's." (S. Matth. xxii. 21.)

23. As for that spirit which thinks it does GOD service by relaxing the obligations which are the very pledge of Apostolic order; by evacuating, under pretence of giving breadth to our formularies; and by everywhere imposing a purely human aspect on things Heavenly and Divine,—it shall simply be declared that it finds its emphatic condemnation in our LORD's recorded acts and sayings, as well as by the whole tenor of His Ministry. He expressly declares that He came to confirm and to fulfil, not to destroy, the existing Law of His people. The Gospel is but the Law *transfigured*. Breadth and fulness our SAVIOUR did indeed impose on the ancient ritual of the Jews, but it was emphatically and *only* in His *capacity of Lawgiver* that He did so: (S. Matt. v. 22, 28, 32, 34, 39, 44.) and what He did was absolutely final. The Jews had been taught to expect to see such largeness of meaning imposed upon their ancestral worship. *We* are taught the direct contrary. "If any man," (He says,) "shall *add* unto these things, GOD shall add unto him the plagues that are written in this book: and if any man shall *take away* from the words of the book of this prophecy, GOD shall take away his part out of the Book of Life, and out of the Holy City." (Rev. xxii. 18, 19.) Such are the closing words of the inspired Canon! "The faith was *once for all* delivered to the Saints." (S. Jude, ver. 3.)

It seems impossible to realize to oneself this aspect of our LORD's ministerial character too clearly. Let His familiar words be weighed attentively: "Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven." (S. Matt. v. 17–19.) What, in fact, were all those bitter reproaches, those withering denunciations against certain of the Ministers of His day, but the curse of the LORD upon them because they had evacuated the Divine ordinance by the human gloss; made the commandment of GOD of none effect by their unauthorised tradition? (xv. 3–9.)

It is, I repeat, this substitution of the earthly for the Heavenly, the human for the Divine, which moved the Divine anger, and so repeatedly elicited His awful condemnation.

24. Lastly, we shall do well, I think, when we read the severe language which our SAVIOUR addressed to the "Scribes and Pharisees" of His day, instead of putting it from us as if it were a thing of yesterday; a thing which has already vanished from the Earth's surface, along with the shadows of the Law; to make much of it, as something which may be applicable *to ourselves.* Has it never struck us that among the denunciations which our SAVIOUR heaped upon that party in the Church of His own day, which offended Him most, He reproached them with their undue attention to *their vestments?* Must there not have been contemptible foppery to draw from His Divine lips a taunt of this nature? When the LORD of Heaven and Earth reproved His priests with the breadth of the riband of blue which was hemmed along the edge of their garments, (S. Matth. xxiii. 5.) and again with the length of their robes, (S. Mark xii. 38.)—or rather, with *the vain delight which they felt in parading those robes in public,*—do we not behold a finger pointing at all clerical foppery of our own? foppery contemptible at any time; but how loathsome when it thrusts itself into the very Sanctuary of GOD! ..... And thus there is found to be something in Scripture for everybody,—a Divine eye fastened in turn on every form of impiety, and wickedness, and folly, which has ever recommended itself to the selfishness, or the sinfulness, or the imbecility of man.

25. But it is time to draw these remarks on the Ministerial character of CHRIST to a close. It shall be done by declaring that, next to Love towards GOD, *Love* towards those over whom GOD's Providence hath set him, should be the ruling principle of a Clergyman's life. This is probably one paramount requisite to ministerial success. And we infer the necessity, as well as the power of this actuating principle, from our LORD's repeated declarations of what were His own human feelings towards those whom the FATHER had given Him. We read that, "having loved His own which were in the world, He loved them unto the end.' "As the Father hath loved Me," (said He,) "so have I loved you." "Love ye one another, as I have loved you." (S. John

xiii. 1 : xv. 9–12.).....His last solemn Prayer for them is recorded at length. Should it not remind us of the duty and the necessity of frequent intercession on behalf of the objects of our Ministry? Would there, *could* there be the parish feuds we sometimes hear of,—the rancorous opposition, and the hatred, and the strife,—if on the Pastor's side there was a heart penetrated through and through with the love of the flock? a settled resolve that he would *love* them?

26. For doubtless, his one grand object of desire should be the same which our Divine LORD's words at the conclusion of His Ministry embody,—namely, to be permitted to present the flock at the last day, with joy. (Col. i. 22, 28.) "Those that Thou gavest Me I have kept, and none of them is lost." (S. John xvii. 12.) Hither should all our efforts tend. To strengthen the diseased, and to heal the sick,—to bind up the broken, and to bring again that which was driven away, and to seek that which was lost, (Ezek. xxxiv. 4.)—*this* should be our constant endeavour,—the very aim and end of all our striving.

27. Our LORD, in a certain place, has a terrible warning specially addressed to the Ministers of His Word and Sacraments, which does not appear to have obtained at their hands all the attention which it deserves. "Many will say to Me in that Day, LORD, LORD, have we not prophesied in Thy Name? and in Thy Name have cast out devils? and in Thy Name done many wonderful works? And then will I profess unto them, I never knew you." (S. Matth. vii. 22)..... As, at the outset of the present chapter, attention was invited to the insufficiency of an outward Call, although that Call might be not only Apostolic in its derivation, but even pronounced by the very lips of CHRIST Himself,—so it seems right before we conclude these remarks, to recur to the same severe, yet surely most profitable train of thought. Happy he, who, by bending his eyes frequently, in Time, on this gloomy picture, shall escape the anguish of rejection,—which surely must add bitterness even to the pains of eternal Death! To have missed the highest honour, and fallen from the loftiest place,—must not *that* be the greatest aggravation of misery?

Judas is the great example of those who, having been blessed

with opportunities in the largest measure, have despised them all. It is terrible to reflect on his privileges; to consider what he might have become, and how abundant the means had been provided for making him supremely holy; and straightway to contemplate his ruin. He had been called to Apostleship, and had shared the glorious anticipations of S. Andrew and S. Peter, S. James and S. John. He had walked with CHRIST for three long years; had enjoyed His daily converse,—partaken of His privacy,—experienced the blessing of His example,—witnessed His Miracles,—listened to His Discourses. Judas had been His "companion,"—His "own familiar friend." To the very last, he had been with the Son of Man. CHRIST had even reached to him the consecrated Elements, and said,—"Take, eat, This is My Body."..... And yet, this was he, of whom our SAVIOUR CHRIST exclaimed at last,—"Good were it for that man if he had never been born!" (S. Mark xiv. 21.)

Truly, the case of Judas stands alone,—*must* stand alone for ever. And yet, Do not they share his danger whose sacred Calling, by constraining them to be for ever engaged with holy things, causes that they shall (in a manner) walk daily with CHRIST; become wondrous well acquainted with His sayings; grow even *too* familiar with His acts and example?..... "*Many*," (such is the awful declaration of the Judge!)—"many will say unto me in that Day, LORD, LORD, have we not prophesied in Thy Name?" (The allusion is surely to the public ministrations of certain of the Clergy!)—"and in Thy Name have cast out devils?" (The allusion is again, surely, to Ministerial acts which were efficacious only by reason of the prevailing Name in which they were accomplished!)—"and in Thy Name done many wonderful works?" (Once more, it is evidently what men would call a successful Ministry which is glanced at,—a Ministry, however, which was indebted for its success solely to the powerful Name of CHRIST.)—And yet, what reception will all this confident boasting meet with? "Then will I profess unto them,—I never knew you."..... It is impossible, and it ought to be needless, to add anything to this..... A man may go the round of his daily duties, therefore, in (what is called) an exemplary manner: may preach powerfully,—persuade the wavering,—convince sinners,—astonish the world by the display of rare gifts and

extraordinary attainments. Yet may he prove a castaway in the end! CHRIST may never have sent this man,—never have "known him." In other words,—*that* secret intercourse of "knowledge" which our SAVIOUR describes as existing between Himself and His own, (S. John x. 14, 15.) will not exist in the case of certain persons. Men there will be who will be convicted in the end of not having entered "by the door into the sheepfold," but of having "climbed up some other way." (S. John x. 1.) Alas, will it not be true of these also, that it had been good for them if they had not been born?

28. Let us end with thoughts of encouragement, and words of comfort. The picture which S. John sets before us in the first verses of the chapter which concludes his Gospel, only acquires its proper interest when it is recognised as the representation of what will be hereafter. Not till we discover that we are beholding the symbols, and moving amid the shadows of the Everlasting Morning, do we become fully impressed with the wonder of the scene. It is no common beach,—no ordinary vessel,—not the usual waters which we behold: but those waves prove to be "the waves of this troublesome World;" and that ship, the Ark of CHRIST'S Church; and that shore, the fixed immovable land of the World to come,—whereon CHRIST standeth, another, and yet the same. Those large fishes, ("an hundred, and fifty, and three,") represent *the number* of GOD'S Elect. The unbroken net sets forth, in a blessed symbol, the Church no longer, as now, rent and torn by divisions. And the feast on the shore, of the LORD'S providing, what is it but an image of those spiritual joys which GOD hath prepared for them that love Him? joys which are discoursed of so often in the Gospel under the figure of "eating bread in the Kingdom of GOD!"

29. One affecting circumstance, then, there is in the story which it seems impossible to advert to, in its application, without a thrill of the deepest emotion and joy. The Disciples, as soon as they were come to land, beheld "a fire of coals, and fish laid thereon, and bread." This was obviously a meal of CHRIST'S providing. But,—"Bring of the fish which ye have now caught," He straightway added; and doubtless it was in part with the fish which they had themselves captured, that He

presently fed them. The whole transaction, though earthly, was an emblem of things heavenly. *That* material meal was an image of the spiritual banquet which will be at the end of the ages. Since, then, that full net certainly symbolizes the result with which the Gospel was hereafter to be preached in the world, is it not implied hereby that a part of the bliss of those who have been "fishers of men" will be derived from the presence of those whom they were themselves instrumental in bringing to CHRIST? ..... S. Paul says as much when he asks,—"For what is our hope, or joy, or crown of rejoicing? *Are not even ye, in the presence of our* LORD JESUS CHRIST *at His Coming?*"..... O mystery of Divine Love, in reserve for those who have been earnest and faithful in this Calling, if, throughout the ages of Eternity, they are to be conscious of augmentation in bliss by the presence of those to whom in life it was their privilege to minister! ..... O blessed thought for as many as our GOD shall ever make "fishers of men,"—if, beholding with gladness the faces of those with whom they have to do, they may be permitted to say to themselves secretly,—This is the beginning of an everlasting joy,—a joy which not Death itself will take away! Some of these well-known faces will be my everlasting consolation; will beam brightness on my spirit for ever and for ever!

30. And if encouragement be ever needed;—some thought to sustain the drooping spirits, and quicken the footsteps to the homestead on the moor:—if ever sick and weary with the contemplation of misery which we cannot remedy, of want which we cannot relieve, of sin which we cannot cope with,—the heart wants a word of encouragement which shall refresh and make it strong:—is not all we require supplied us by the language of the Apostle Peter, when in his old age he called to mind, and was very careful to hand on, the Charge which he had himself once received from the lips of his Divine LORD? ..... "The Elders which are among you, I exhort," (he says,) "who am also an Elder,—*Feed* (ποιμάνατε) *the Flock of* GOD which is among you; taking the oversight thereof (ἐπισκοποῦντες) not by constraint, but willingly." And now the Pastoral image has risen before his mind in all its affecting

beauty; and glancing onward to the end of all things, he foretells what is in reserve for as many as shall faithfully feed the flock of CHRIST, for ever. "And when the Chief Shepherd shall appear, ye shall receive the Crown of Glory—that fadeth not away!"

THE END.

Ὁ ΘΕΟΣ, ἸΑΣΘΗΤΙ ΜΟΙ ΤΩ ἈΜΑΡΤΩΛΩ.

THE ensuing Sermon was preached at Buckingham, on the Second Sunday in Lent, March 20th, 1859, at the Ordination held there by the Right Reverend the Lord Bishop of the Diocese, and was afterwards published by his Lordship's desire. It is now reprinted, in the belief that it offers some considerations not unworthy the attention of those for whom the foregoing pages are chiefly designed; and that it is sufficiently in harmony with the contents of the last Chapter to stand as a kind of Supplement to it.

One soweth and another reapeth:

AN ORDINATION SERMON.

S. John iv. 35—38.

Say ye not, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

And herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

THE occasion on which our Blessed Lord delivered this discourse was at least as remarkable as the discourse itself; and that is saying much. It was shortly after the first of those four Passover seasons which mark the limits of the three years of His Ministry. John Baptist had just been cast into prison; and it is precisely *his* eclipse which indicates the moment when the Sun of Righteousness began to run His course of glory. Every word of Scripture is henceforth big with blessings. There is a meaning, high as Heaven, in every little disclosure of the Spirit. To speak more truly, *no* disclosure of the Spirit is henceforth 'little.'—What then is first revealed concerning the Son of Man?

I. It is first related that "He must needs go through Samaria. Then cometh he to a city of Samaria called Sychar, near to the parcel of ground that Jacob gave to his son Joseph." And what does this mean? and why is this little circumstance recorded? Clearly, to remind us of the prophetic associations connected

with this very place. Abraham, our LORD's great ancestor after the flesh, when first he entered Canaan, "passed through the land unto the place of Sichem," (Gen. xii. 6.)—which is Sychar. JEHOVAH there had appeared unto him, and there had made him the solemn promise,—"Unto thy seed will I give this land." *What* more exquisite fulfilment of such words can be imagined, than that MESSIAH, having taken upon Himself the seed of Abraham, should repair to the self-same spot, and there enter upon His promised inheritance?..... "The parcel of ground that Jacob gave to his son Joseph" was the very locality on which Abraham built his first altar; and (as the HOLY GHOST assures us) it was also the very first parcel of ground which he purchased to himself for a possession. (Acts vii. 16.) And what else did all this prefigure, but that *here* the Son of Man,—Abraham's seed—should begin to enter upon His *spiritual* inheritance? that here the *heavenly* Canaan should first come to view?

Look more closely at the picture, and you discover many of those fainter lines which go to complete the image, and conspire to produce the general effect. It was harvest-time, as the language of the great Husbandman shows. Behold, the fields of that fertile region were white already to harvest. Again, it was the sixth hour:—which in S. John's Gospel denotes the evening of the day, *our* six o'clock. It was the Evening of the World therefore, in a figure: and lo, the harvest of the Earth was ripe. How fitting once more was it that at *that* hour of the day, and at *that* season of the year, and at *that* spot of the Holy Land, our SAVIOUR CHRIST should have begun to gather in the first-fruits of His spiritual Harvest!..... As Isaac's servant meets Rebekah,—as Jacob sees Rachel,—as Moses encounters Zipporah,—*at a well;* what more fitting than that He, of whom all these were shadows,—the Bridegroom, as he loved to call Himself,—should meet *His* alien Spouse, the Samaritan Church, at a well of water likewise?..... Verily, here was Jacob's remote descendant at last fulfilling the dying Patriarch's prophecy, after the most literal fashion. It was beside Jacob's well that he sat; and "in the parcel of ground that Jacob gave to his son Joseph" that He discoursed with the woman of Samaria: and lo, Joseph becomes at once a "fruitful bough," even that "fruitful bough

by a well," of which the dying Patriarch made prophetic mention—" whose branches run over the wall" which heretofore had severed Jew and Gentile!

II. It was impossible to enter on the words proposed for our special consideration, till we had thus glanced at the context in which they stand. Words spoken at such a moment rise in dignity; at least we learn to make a truer estimate of their importance. That they are apposite to the present occasion, will be allowed; but this will more plainly appear when it is considered that the eyes and heart of the great Husbandman had already travelled on to the end of all things: to that time, yet future, when "the harvest of the Earth" shall be all gathered in: and that His words have prophetic reference to the work of as many as He shall have employed throughout the long interval until the World's end..... "Master, eat," was the prayer of the Twelve when they returned from the city with the food which they had gone thither to buy. "But He said unto them, I have meat to eat that ye know not of:" and when they doubted about His meaning,—"My meat" (He said), "is to do the will of Him that sent Me, and to finish His work." Then follow the words of the text: and the connection of thought, it is not hard to trace. The great *work* of Man's Redemption, CHRIST was to *finish* on the Cross. But the benefits of His Death were henceforth to be applied by Faith to the soul of each individual believer. And how should men "believe in Him of whom they have not heard? and how should they hear without a preacher?" Those twelve Apostles were to be the heads of twelve spiritual Tribes; to one or other of which every one called to the Pastoral Office belongs at this distant day. To them, therefore,—and through them, to *us*,—does the Lord of the Harvest here deliver a prophetic address. Here we find *our* Charge, as I shall briefly show you: find indicated the nature of our service. A warning against self-sufficiency is here, and a caution against unreasonable hope: a spur to labour, and a check to presumption. A blessed hint is also here thrown out of the bliss which is in reserve for CHRIST's faithful servants after death.

III. A few words will make this clear; though it may not perhaps all be evident at first sight. As for the *literal* meaning of our LORD's words, I take it to have been somewhat as follows.

"Have ye not a common saying among you, that from seedtime to harvest is a four months' space? But I tell you, look abroad on yonder fields, and take notice that already the harvest *hath come!*"... They looked up, and beheld, and it was so. The harvest, even now, was whitening on the hill.—To *His* inner eye, meanwhile, the readiness of Samaria to receive the Gospel, —the ripeness of the spiritual Harvest in that region of the earth,—was equally apparent. And so, passing on,—as his Divine manner was,—from things seen to things unseen; from the things of Time and sense, to the things of Heaven and Eternity; He contrasted the work in a harvest-field with Pastoral labour; and His language about Sowing and Reaping has henceforth exclusive application to those who shall toil on behalf of CHRIST. Having primary reference to the twelve Apostles, and describing what was to be the peculiar character of *their* first ministrations, —His large words are moulded on so divine a pattern, that they prove to be far-reaching as the future, and at this distant day to convey a message to every one of ourselves.

IV. "Herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours."— The primary reference, as I said before, was obviously to the character of the first Apostolic work which should be done in Samaria. The seed had been sown by Moses and the Prophets, long since: the fruit was now to be reaped by the Apostles of CHRIST. Other men had laboured in these fields; and the Apostles were now about to enter into their labours.

But this, from the very nature of the case, must be yet a truer picture of parochial work,—a more exact account of the nature of Pastoral labour,—*now*, than it was *then*. Go where we will, other men have been labouring there before us. Feeble and irregular and imperfect those labours of theirs may have been: but, be they what they may, the assertion holds true,—"Other men laboured, and we are entered into their labours." Nay, we may not pretend to pass a judgment on what has been the real character of the work done before our time: for really we cannot know either its amount or its value. I mean, no earthly records survive of either. How know we the pains and toil, the prayers and faithful endeavours, of some one, whose name alone is

remembered as having once, although but for a short space, had the shepherding of the parish? Go yet further back. Trace effects back to their remote causes. Consider what may have been the possible origin of many an element of hope in that 'bishopric of souls' with which you are suddenly called upon to deal. A large and virtuous family is now the chief support and stay of your ministry; but that family, one hundred years ago, was represented by a little boy and girl in yonder village school. *Who* instilled into *them* the first lessons of holiness,—let fall the words which, sinking into an honest and good heart, have since borne fruit an hundredfold? Yet more:—To *whose* self-denying liberality is the village indebted for that very school-house,—now grown old indeed, and fit only to be removed,—but which, for two hundred years, has sheltered the little ones of the flock, and given them all the learning which they ever possessed? No need to pursue the speculation further. While the world lasts, it may be said to every Pastor when he crosses the threshold of a new cure,—"Other men laboured, and thou art entered into their labours." "Herein is that saying true, One soweth and another reapeth."

1. I propose that we now briefly draw such pastoral hints as obviously present themselves from this saying of our LORD. And first, a lesson of *modesty* is inculcated. This indeed lies on the surface. We do but enter on *other men's labours*. Does success attend our endeavours, therefore? Do we meet with encouragement whichever way we turn? Do flowers of holiness suddenly spring up in our path, and often delight our eye? Does fruit seem to have abounded ever since we set foot on this new soil? We may not pretend, we may not presume, that it is in any sense *our own*. Other men have been labouring here before us! *We* did not sow! We came but yesterday. "Herein is that saying true, One soweth and another reapeth." . . . And this consideration, I repeat, faithfully kept before the mind, must repress presumption and mightily tend to produce a spirit of modesty and self-abasement. We are *intruders*, after all. Other men, (I repeat,) laboured; and *we* are but entered into their labours.

This warning, though much needed by all, is by none needed *more* than by those who have newly undertaken the Pastoral

Office. Let it offend none to be assured of this. The caution seems to have been needed by Apostles,—or it would not probably have been delivered to them, in the first instance, by their LORD. And the caution is certainly needed by ourselves. Many are the traps and snares which Satan lays for those who are entering on CHRIST's active service; and inasmuch as he sees that, in a manner, a hedge has been set about them on the side of the flesh, he makes his next assault, (as he did in the case of the LORD of Glory,) on the side of *spiritual presumption*. Not to treat this matter too gravely, I am content to appeal to the memory of all the elder Clergy, in support of what has been spoken; namely, that never more than at first, has a minister need to remember that he is entering on another man's labours. He is slow to believe that the increased congregation has been drawn together by curiosity; that when the novelty has worn off, it will subside to its former dimensions; and that the alacrity with which his wishes are complied with proceeds from good nature, or caprice, or some other thing, with which *he* has nothing to do: at all events, that his early successes, let them be as numerous and as brilliant,—ay, as important and as real as you please,—bear no *such* relation to anything which *he* has hitherto said or done in the parish, as a sheaf of ripe corn bears to a seed. "One soweth and another reapeth." The LORD of the Harvest says so. "I sent you to reap that whereon *ye* bestowed *no* labour."

2. But further, this image, if it represses presumption, supplies a lesson of high encouragement also. For we may not doubt that successes like those *we* now enjoy, we are storing up for another man, as often as we faithfully do our Master's work. 'One soweth,' saith our LORD. And surely, if we have reaped, and not dared to claim any praise therefrom, we may feel honest joy at least in fulfilling the Sower's humbler office; conscious that the Reaper will follow us after many days, and that the sheaves which he will bring with him will be, in reality, not his, but ours!

'Not his, but ours,' I say; and say it in no vainglorious spirit; but as one who would gladly think, (*who* would not gladly believe?) that ours is *never* a fruitless service. No. We serve a good Master,—the very best; and He will not suffer

any of our honest endeavours altogether to fall to the ground. The precious seed once sown, we may well trust to His eternal keeping. The words wisely spoken,—the lessons lovingly instilled,—the Confirmations and LORD'S Suppers faithfully prepared for,—*all* will bear fruit after many days. It may require fifty years to bring such a harvest as *that* to maturity; but fifty years will pass away, and the faithful servant of CHRIST will have passed away with them. Behold, at last, he sleeps in dust; and now, "lift up your eyes and look on the fields, for they are white already to harvest." *Another* arm is gathering in the sheaves, and binding the ripe corn into his bosom; but there is One above who sees alike both him and us: *him* in his bustling activity, *us* in our awful repose; and *He* knoweth,—ay, *He* knoweth well,—that the other is reaping *that* whereon he bestowed no labour: that the sheaves which he is bringing with him belong, in reality, not unto *him*, but unto *us!*

And out of this speculation there naturally flows another, which may well fill every corner of a faithful heart with joy. I mean, the conviction that all things which are done in a parish, throughout all Time,—the Sower's labour, in all its oppressive, thankless details, no less than the Reaper's joy,—are very present to the eyes of Him, the LORD of the Harvest, with whom we have to do. "I sent you to *reap*"—He says. He must, in like manner, have sent another person to *sow*. And all that patient sowing, it cannot but be a source of pure satisfaction to believe, has found a faithful witness in Him! His language, I say, proves that He takes note of *who* sows, *who* reaps. His jealous allusion to the invasion of the Sower's labours by him who comes but to reap,—proves further that tract of Time does not confuse His vision; does not obliterate His line of demarcation between distinct provinces of labour. In other words, because, in a parish, the succession of men and of events is continuous, all, to *our* imperfect ken, seems hopelessly confused, blended, and tangled. But with *Him*, all, on the contrary, is mapped out with unerring precision and perfect order: is treasured up for our eternal reward; or, (GOD forbid!) for our eternal condemnation!

3. Then, thirdly, it follows,—(and this is a striking view in which to regard the entire sum of our parochial work, when

dissected into its details;)—that we are for ever engaged either in sowing, or in reaping; that every act of ours is either a Sower's, or else it is a Reaper's act. Moreover, if we attend to our LORD's words, we shall prefer to believe that our reaping is ever the result of *another's* sowing: our sowing the cause that another man shall reap. I can scarcely conceive a more salutary spirit in which a man could go about his Master's service than this: the thought, I mean, that every act of his Ministry should partake of one of these two characters: that he goes forth every morning,—either to sow, or else to reap: and that what partakes of neither may well be suspected to be no part of his service; to speak plainly, no business of *his!*

4. And how does this thought, fairly realized, reduce *our* work to its true proportions. Say rather, that it dwarfs it, until it brings it to nothing! 'Sowing' and 'reaping:' casting the bare grain into the furrow, and binding the ripe sheaves into one's bosom:—*who* then '*giveth all the increase?*' The work, after all, proves to be *GOD's*, not *Man's! That* seed would have perished; *those* sheaves had never come to view; but for the continued exercise of the same Almighty power which in the beginning created the Heaven and the Earth! "My FATHER worketh hitherto, and *I* work."..... I say, so long as it is remembered that GOD giveth all the increase, so long is boasting impossible to one who simply supplies that mechanical labour, which GOD Almighty hath yet seen fit to require at his hands.

Brethren of the Laity,—If *our* function shrinks into nothing, as well it may, before the Almightiness of Him, the LORD of the Harvest, whose we are and whom we serve; consider, I beseech you, how *your* personal responsibilities rise, in exactly the same proportion. To sow and to reap,—remember! *that* is all our office. Blame us, therefore, if we discharge either function carelessly or ill. If unsound in doctrine, or regardless of how we impart it: if neglectful of the fruits of holiness when they appear, or unskilful in handling the precious increase; then, be as severe with us as you please. But lay not to our account the scanty harvest! When the Sower went forth to sow his seed, some was trodden down,—some was choked,—some withered away: some produced thirty,—some sixty,—some an hundred fold: but the Sower, I read, was *one*, and the seed *one:*

the issue of the sowing depended not on *him* at *all;* but altogether on the soil which had to receive it!

5. Lastly, how manifest a rebuke is here administered to those who take a desponding view of their Ministry, on the ground that they see no result of all their sowing! Where, (I would ask,)—*where* is the promise on which they build their so confident expectation? Is it not written, "*One* soweth and *another* reapeth?" What is the meaning of all this impatience, this childlike curiosity to look at the seed next morning to see if it has begun to grow; this throwing up one's commission in despair, because not even a germ of promise, in twenty-four hours, is discernible?

Let me entreat as many as it may in any way concern, to put away from themselves this impatient spirit; this wayward temper. It is *quite* the wrong temper and spirit in which to do the LORD's work: nay, it is a temper and spirit in which the LORD's work cannot possibly be done. For first, it produces a thankless, grudging tone of speech and action: leads to expressions which savour of injured merit and ill-requited zeal; or to testy impatience, which estranges from us those of whom GOD has given us the oversight. Not unfrequently also does it lead to the adoption of strange methods of hastening on the process of growth; unlawful expedients for anticipating the time of Harvest. To speak without a figure, impatience has proved the prolific parent of erroneous doctrine, and injudicious practice. No. Let our watchword be *Faith:* and our method *Patience:* and the very motto of our service, let it be this saying of the LORD of the Harvest,—"*One soweth and another reapeth!*"

Only one word in conclusion, Brethren.—Shall then the faithful parish Priest *never* witness the results of his own sowing? or be condemned for ever, in gathering fruit, to confess that he knows not *whose* it is? Not so! We have here the promise of the very contrary: yes, we have it *here!*—"He that reapeth receiveth wages," (saith our LORD,) "and gathereth fruit unto life eternal." That is,—*My* servants,—those who reap down *My* fields, gather immortal souls into the Heavenly garner:—and therefore receive no perishable hire, but win for themselves, even *therein* win for themselves, a crown of rejoicing unto life eternal.—It follows,—"That both he that soweth and he that

reapeth may rejoice together." And what *else* can this signify than that hereafter the Sower and the Reaper will meet and rejoice indeed? What else have we here but a blessed promise, that when this earthly span of days is ended, and the redeemed of GOD shall meet together in the bright courts above, there shall be Pastoral questioning, and Pastoral converse, and Pastoral joy! The quickened memory, informed by an undying Love, shall ask after the result of each faithful endeavour,—each honest venture of Faith,—each prolonged and weary struggle: and O the unimagined, O the overwhelming bliss, to receive from a hundred lips the eager assurance that *not one* endeavour ever failed of fruit; *not one* venture was ever suffered to miscarry; *not one* struggle proved at any time in vain! The two extremities of the long chain of cause and consequence will at last be gathered up, and firmly knit together. The Reaper will crown the Sower; and the Sower will bless the Reaper; and lo, both he that soweth and he that reapeth will rejoice together..... O it will be too much! To stand on that 'Sea of Glass,' whereon we know that the redeemed of GOD will stand, having the harps of GOD;—to be met, it may be, by a little army that walks in white;—and to recognise in the faces, changed, yet the very same, the features of those little ones whom once we loved and toiled and prayed for:—or, *not* to recognise, but to be greeted, (as faithful Bishops will be,) with the loud acclaim of those myriads, whom, from first to last, *their* words have wakened, stablished, strengthened, settled..... O, I say, it will be *too much!* What but the Song of Moses the servant of GOD, and the Song of THE LAMB, may express such pang of rapturous joy as *that!* "GREAT AND MARVELLOUS ARE THY WORKS, LORD GOD ALMIGHTY! JUST AND TRUE ARE THY WAYS, THOU KING OF SAINTS!"

APPENDIX A. (Page 76.)

The Doxology at the end of the Lord's Prayer.

I WISH altogether to retract my statement relative to the character of the Doxology in S. Matthew vi. 13; and am truly sorry that,—trusting to what Griesbach, Lachmann, Tischendorf and the rest have written on the subject,—I should have fallen into the error of supposing that it is not genuine. Let any one dispassionately read a recent tract of eight pages by the late Rev. J. Forshall, (*The Lord's Prayer, with various Readings and critical Notes, showing the entire genuineness of the Received Text of the Prayer both in St. Mark and in St. Luke*,—Macmillan, [1863].) and he will be convinced of the direct contradictory of Dean Alford's position that "the Doxology must on every ground of sound criticism be omitted." So far from admitting that there is "absolutely no trace of it in early times, in any family of MSS., or in any expositors," (as Dr. Alford asserts,)—every Reader may convince himself that a very great majority of Greek MSS. have the Doxology: that the MSS. which have it are of higher character than those which have it not: that it is found in a great majority of the ancient Versions: and that the positive evidence from the Greek Fathers is altogether in its favour. . . . It will be generally recognised at last that the readings of codices B, D, and L are altogether untrustworthy.

APPENDIX B. (Page 82.)

The Melodramatic Element in our unreformed Book.

It is discovered from the Rubric of the Sarum Missal that in Holy week was prescribed a Procession, (robed in albes,) which conducted the consecrated wafer deposited on a bier of palms, preceded by a lighted lantern, a bare cross, and two banners; while the Choir, singing antiphons, brought up the rear. Having moved from North to East, from East to South, and thence to the Western extremity of the Church, the bier, (surmounted by the pix and reliquary,) was raised above the West door,

for the Procession, chanting a respond, to move beneath it. To the Gospel, called the Passion, (consisting of S. Matth. xxvi. and xxvii.,) was prefixed the following:—"Take notice, that this is to be sung or said in three tones of voice,—*alto*, *basso*, and *moderato*. Wherever the letter A occurs, it denotes that the Jews or the Disciples are the speakers, and that what follows is to be spoken in an *alto* tone. B denotes the words of CHRIST, which are to be uttered in a *basso* voice. M denotes the words of the Evangelist, which are to be said or sung in a *middle* key." Between the 50th and 51st verses of S. Matth. xxvii., the reader prostrated himself Eastward, saying secretly,—'Pater noster,' 'Ave Maria,' and 'In manus tuas, Domine.' Then, he rose and read on.—On Good Friday, at the words, "They parted My raiment among them," two, habited in surplices, approached either end of the altar, and, (suiting the action to the word,) drew away two linen cloths which had been deposited there in readiness.—Are not these more like *stage directions* than *rubrics of the Church?*

A single example may suffice of the strange method which prevailed in other parts of the Service. The 'Venite,' at Matins, being divided into six portions, was interrupted after the 1st, 3rd, and 5th portions, (on the 1st Sunday in Advent,) by the following Invitatory[a],—"Behold thy King cometh. Let us go forth to meet our SAVIOUR:" after the 2nd, 4th, and 6th portions, by the latter clause,—"Let us go forth to meet our SAVIOUR:" and then, the whole of the Invitatory was repeated.—But the manner in which the first Lesson was read, is even more extraordinary. It consisted of the first two verses of Isaiah; beginning,—"The vision of Isaiah the son of Amos;" and ending with the words,—"I have nourished and brought up children, and they have rebelled against Me." This, the Minister was directed to conclude with the following unauthorised clause, (from Isaiah xlv. 22:)—"Thus saith the LORD, Look unto Me, and be ye saved." (The same formula, by the way, continually concluded every lesson from the Prophets.) Thereupon, the Choir began the Respond,—"Lo, beholding from afar, I see the power of GOD approaching, and a cloud covering the whole earth. Go

[a] Hence, the rubric in the Prayer-Book of 1549,—'Then shall be said or sung, *without any Invitatory*, this Psalm,' &c.

ye forth to meet Him, and say, Tell us if Thou be He that is to reign over Thy people Israel." After which, followed this Anthem,—"All ye that dwell in the world, high and low, rich and poor, one with another." (Ps. xlix. 1, 2.) The Choir responded,—"Go ye forth to meet Him," and so on, as before.—Another Anthem followed,—"Hear, O Thou Shepherd of Israel, Thou that leadest Joseph like a sheep." (Ps. lxxx. 1.) To which the Choir again responded,—"Tell us if Thou be He that is to reign over Thy people Israel."—A third Anthem followed,—"Stir up Thy strength, and come and help us:" (Ps. lxxx. 3.) and again the Choir responded,—"That is to reign over Thy people Israel. Glory be to the Father," &c. The Choir proceeded,—"Over Thy people Israel"; and then chanted the entire Respond,—"Lo, beholding from afar, I see the power of God approaching," &c. &c. This done, the second Lesson, consisting of the two next verses of the 1st of Isaiah was read.—Would it be easy to invent a more unedifying system of reading Holy Scripture than this? . . . At the second nocturn, three of the Lessons were from a homily of Maximus; but even these were broken into by irrelevant Responds and Verses.—Surely all this was the unlovely growth of a system concerning which it might with truth have been said,—"From the sole of the foot, even unto the crown of the head, there is no soundness in it."

APPENDIX C. (Page 291–3.)

Candidates for Confirmation.

In speaking of the preparation of Candidates for Confirmation, I omitted to state that the very *minimum* of preliminary teaching has been indicated in the text. It should also have been explained that in the course of those interviews, (about twelve in all,) extending over seven or eight weeks, opportunity should be found for a practical exposition, somewhat in detail, of the Lord's Prayer, the Creed, and the Ten Commandments.—It is thought better to propose a small number of interviews with one's Candidates, and to exact, (as far as one may,) regular attendance,—than to multiply the occasions of meeting, and to be lax in one's requirements.

The following Table, (which hangs up in the Vestry of the building set apart for the English Congregation at Rome,) was compiled by the learned Chaplain, the Rev. F. B. Woodward, M.A.; by whose permission it is here printed.

TABLE TO FIND—(I) THE COINCIDENCE OF SUNDAYS AND HOLIDAYS ACCORDING TO THE SUNDAY LETTER; AND ALSO, (II) THE POSSIBLE COINCIDENCE OF MOVABLE AND IMMOVABLE HOLIDAYS NOT SUNDAYS.

I.

COINCIDENCE OF SUNDAYS AND HOLIDAYS.

1. In ordinary Years.

Sunday Letter A. Circumcision, S. Barnabas.
B. SS. Philip and James, Christmas Day.
C. S. Mark, S. James, S. Stephen.
D. Conv. S. Paul, S. Luke, All Saints, S. John Evang.
E. Purification, S. Peter, S. Bartholomew, S. Matthew, S. Andrew, S. Thomas, Innocents.
F. Epiphany, S. Matthias, S. Michael and All Angels.
G. Annunciation, S. John Bapt., SS. Simon and Jude.

2. In Leap Years.

A G. Circumcision, Annunciation, S. John Bapt., SS. Simon and Jude.
B A. S. Barnabas.
C B. SS. Philip and James, Christmas Day.
D C. Conv. S. Paul, S. Mark, S. James, S. Stephen.
E D. Purification, S. Luke, All Saints, S. John Evang.
F E. Epiphany, S. Matthias, S. Peter, S. Bartholomew, S. Matthew, S. Andrew, S. Thomas, Innocents.
G F. S. Michael and All Angels.

There can be no coincidence between Movable and Immovable Holidays (whether Sundays or otherwise) on which the *Athanasian* Creed is appointed to be said; for of the latter there are none between S. Matthias and S. John Bapt., within which limits all the former lie.

II.

POSSIBLE COINCIDENCE OF MOVABLE AND IMMOVABLE HOLIDAYS NOT SUNDAYS.

S. Matthias	may coincide with	Ash Wednesday.
Annunciation		Any of the days in Holy Week, or with Monday or Tuesday in Easter Week.
S. Mark		Monday or Tuesday in Easter Week.
SS. Philip and James ..		Ascension Day.
S. Barnabas		Monday or Tuesday in Whitsun Week.

Not more than two of these coincidences can happen in the same Year: viz., when Easter Day falls on March 23, the Annunciation will coincide with Easter Tuesday, and SS. Philip and James with Ascension Day.

The smallest number of coincidences of Sundays and Holidays is in the Leap Years whose Sunday Letters respectively are B A and G F. In each of these cases there is but *one* coincidence.

The largest number is in the Leap Year whose Sunday Letters are F E. In this case there are *eight* coincidences.

The largest number in ordinary Years is when the Sunday Letter is E. In this case there are *seven* coincidences.

The largest possible number of coincidences of all kinds, is when Easter Day falls on March 23, in a Leap Year whose Sunday Letters are F E. In this case there are altogether *ten* coincidences.

APPENDIX E. (Page 331.)

THE following tabular statement relative to the result of frequent Celebration of Holy Communion is taken from *A Charge delivered at the Triennial Visitation of the Diocese, November*, 1860. By Samuel, Lord Bishop of Oxford.

Number of times Holy Communion is administered in the several Parishes.

Daily.	Twice Weekly.	Weekly.	More than 12 and great Festivals.	12 and great Festivals.	12 times.	10 times.	9 times.	8 times.	7 times.	6 times.	5 times.	4 times.	3 times.
1	3	29	45	217	149	21	8	47	10	54	15	55	2

Number of parishes having early Communion	49
Number of parishes having Daily Service	62
Number of parishes having Lent Services	185
Number of parishes keeping a List of Communicants . . .	273
Number of Communicants on great Festivals	25,884
Number of Communicants on common days	19,125
Number of Congregations	131,353

I append the results afforded by a very carefully kept List of Communicants in a parish in which the times of celebration were multiplied :—

Average of twelve months before (b.) *and after* (a.) *the change in* 1851 *from monthly to fortnightly Communion.*

	b.	a.
1. Present at each celebration (omitting fractions)	28	34
2. Gross number of Communicants in twelve months . . .	432	1002

Average of ten months before (b.) *and after* (a.) *the change in* 1859 *from fortnightly to weekly Communion.*

	b.	a.
1. Gross number of Communicants in ten months	458	849
2. Number of separate individuals communicating once or oftener in each month	61	94
3. Present at each celebration	35	31
4. Gross monthly average	75	141
5. Number who communicated more than once in the month,	14	27

APPENDIX F. (Page 392–3.)

Communicant-Classes.

The following remarks on the subject of Communicant-Classes, by an energetic Parish-priest, with a population of 3,300, reached me too late for insertion in the proper place:—"I believe that with us the Communicant-Classes are the mainstay of the whole work. They cost much trouble and fatigue, and require more than anything else continuous effort. Therefore it is very seldom that I can persuade people to adopt them: still seldomer to go on with them. They also need tact, and faith in oneself (so to say,) to set them going.

"I have seven Classes, once a month:—old men, labouring men, young men, (including the choir,) labouring women, maid-servants, young married women, young ladies. Each Class comes for an hour. Thursday and Friday afternoons and evenings, (at least three hours of each,) are occupied with them. About 170 out of the number of Communicants constitute the Classes. . . . As soon as a Class is gathered, I begin. The subjects are various and somewhat desultory, but of course all tending towards one point:—Preparation for the Holy Communion. For a long time I followed the plan of taking, (1) Meaning of Sacramental Grace: (2) Institution of Holy Communion, and its special meaning and uses: (3) Preparation for it: (4) Behaviour at it: (5) Thanksgiving and conduct after it: (6) Outer life of a Communicant, its bearing on others: (7) Inner life of a Communicant.—These, with special talk connected with the great Festivals or Seasons, (Advent, Lent, Christmas, &c.) completed a series. Latterly, I have selected some passage of Scripture, and worked it out.

"We conclude by Prayer; and afterwards any who desire it, stay behind, and I talk with them singly. The first thing is, to *get* them; the second, to *interest* and *edify* them; the third, (dependent on one's own persistency,) is to *keep* them."

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THE END.

Laboris mei pretium hoc unum abs te expeto, (hoc vero vehementer expeto,) ut in precibus tuis mei peccatoris meorumque interdum memor sis. Vale in Christo Servatore, Domino Deoque nostro.—Bp. Bull.

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